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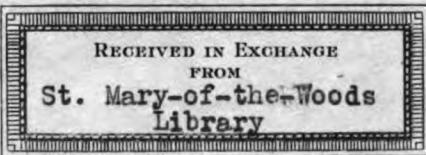
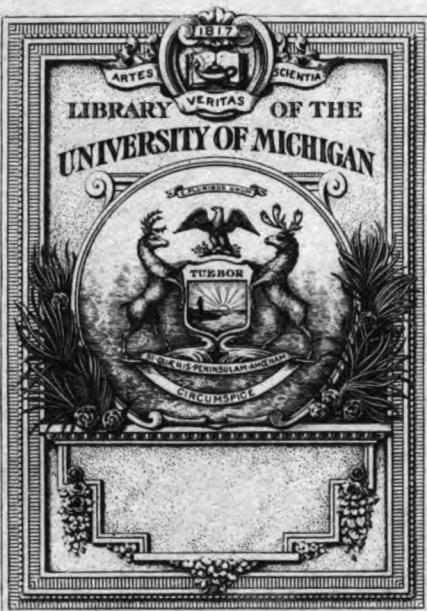
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JUNE, 1918

THE SUBMARINE AND THE AIRSHIP IN THE DAY-DREAMS OF OUR FOREFATHERS

In the closing decade of the nineteenth century, an English chemist undertook the redetermination of the atomic weights of known chemical elements. He found, to his astonishment, that the atom of nitrogen prepared from the air was heavier than the atom of nitrogen derived from a nitrate. After thorough investigation, undertaken jointly with two other noted chemists, it was shown that the so-called atmospheric nitrogen is a mixture of two gases possessing strikingly similar properties. One of these, present in a small proportion, was found to be heavier than nitrogen and somewhat more inert. To this was given the name Argon.

Cavendish, 100 years before this date, experimenting with nitrogen prepared from the air, found that there was present small portions of the nitrogen which refused to behave as nitrogen should. He sets this fact down for the information of those who may come after him. We now know that the gas which Cavendish had isolated was the new element Argon. The early discovery, however interesting, in no way detracts from the credit due to the modern rediscoverers of the element. In Cavendish's day the science of chemistry was not sufficiently developed to take advantage of the discovery.

Mr. Holland, a pupil of the Christian Brothers and an alumnus of Manhattan College, was the inventor of the submarine. The credit due him is in no way diminished by the fact that Jules Verne had previously written his "Twenty-thousand Leagues under the Sea," nor by another fact which is perhaps generally forgotten, that a submarine was described by Bishop John Wilkins of Chester, who died in 1672. The description of the submarine occurs in a book entitled, "Mathematical Magick or the Wonders that may

be performed by Mechanical Geometry," which was first published in 1648.

Sister Mary Agnes, of the Sisters of Charity of Cincinnati, delving in her Convent library, came upon an old edition of this work printed in 1708, and opening it by chance on the description of the submarine was naturally surprised to find so modern an invention the subject of such early discussion. The chapter is well worth reading from many points of view. It is scarcely less interesting, however, than a subsequent chapter in the same volume, in which the Right Reverend author, who was some time head of Trinity College and a distinguished member of the Royal Society, discourses "of the *volant automata*," and in which he discusses at some length on the difficulties and the advantages of the airship.

These two brief chapters are so interesting in the light of the present war and the development and uses to which these inventions have been put that an apology is not needed for their reproduction in the Review.

Concerning the Possibility of Framing an Ark for Submarine Navigations. The Difficulties and Conveniences of Such a Contrivance

It will not be altogether impertinent unto the Discourse of these gradient *Automata*, to mention what *Mersennus* doth so largely and pleasantly descant upon, concerning the making of a Ship, wherein Men may safely swim under the Water.

That such a Contrivance is feasible and may be effected, is beyond all Question, because it hath been already experimented here in *England* by *Cornelius Dreble*; but how to improve it unto Publick Use and Advantage, so as to be serviceable for remote Voyages, the carrying of any considerable Number of Men, with Provisions and Commodities, would be of such excellent Use, as may deserve some further Enquiry.

Concerning which there are two things chiefly considerable:

The (many Difficulties with their Remedies.
The (great Conveniences.

I. The Difficulties are generally reducible to these Three Heads.

1. The letting out, or receiving in any thing, as there shall be occasion without the Admission of Water. If it have not such a Convenience, these kind of Voyages must needs be very dangerous

and uncomfortable, both by Reason of many noisome, offensive Things, which should be thrust out, and many other needful Things which should be receiv'd in. Now herein will consist the Difficulty, how to contrive the opening of this Vessel so, that any thing may be put in or out, and yet the Water does not rush into it with much Violence, as it doth usually in the Leak of a Ship.

In which Case, this may be a proper Remedy; let there be certain Leather Bags made of several Bignesses, which for the Matter of them should be both *tractable* for the Use and Managing of them, and strong to keep out the Water; for the Figure of them, being long and open at both Ends. Answerable to these, let there be divers Windows, or open Places in the Frame of the Ship, round the Sides of which one End of these Bags may be fixed, the other End coming within the Ship, being to open and shut as a Purse. Now if we suppose this Bag thus fastned, to be tied close about towards the Window, then anything that is to be sent out, may be safely put into that End within the Ship, which being again close shut, and the other End loosened, the thing may be safely sent out without the Admission of any Water.

So again, when any thing is to be taken in, it must be first receiv'd into that Part of the Bag towards the Window, which being (after the thing is within it) close tied about, the other end may then be safely opened. It is easie to conceive, how by this means any Thing or Person may be sent out, or receiv'd in, as there shall be occasion; how the Water, which will perhaps by Degrees leak into several Parts, may be emptied out again, with divers the like Advantages. Tho' if there should be any Leak at the Bottom of this Vessel, yet very little Water would get in, because no Air could get out.

2. The second Difficulty in such an Ark will be the Motion or fixing of it according to occasion: The directing of it to several places, as the Voyage shall be designed, without which, it would be very useless, if it were to remain only in one Place, or were to remove only blindfold, without any certain Direction. And the Contrivance of this may seem very difficult, because these submarine Navigators will want the usual Advantages of Winds and Tides for Motion, and the Sight of the Heavens for Direction.

But these Difficulties may be thus remedied: As for the *Progressive* Motion of it, this may be effected by the Help of several Oars, which in the outward Ends of them, shall be like the Fins

of a Fish to contract and dilate. The Passage where they are admitted into the Ship being tied about with such Leather Bags (as were mentioned before) to keep out the Water. It will not be convenient perhaps that the Motion in these Voyages should be very swift, because of those Observations and Discoveries to be made at the Bottom of the Sea, which in a little space may abundantly recompense the Slowness of its Progress.

If this Ark be so ballast as to be of equal Weight with the like Magnitude of Water, it will then be easily moveable in any Part of it.

As for the Ascent of it, this may be easily contrived, if there be some great Weight at the Bottom of the Ship (being part of its Ballast) which by some Cord within may be loosened from it. As this Weight is let lower, so will the Ship ascend from it (if need be) to the very Surface of the Water; and again, as it is pulled close to the Ship, so will it descend.

For *Direction* of this Ark, the Mariners Needle may be useful in respect of the *Latitude* of Places; and the Course of this Ship being more regular than others, by reason it is not subject to Tempests or unequal Winds, may more certainly guide them in judging of the *Longitude* of Places.

3. But the greatest Difficulty of all will be this, how the Air may be supplied for Respiration? How constant Fires may be kept in it for Light and the Dressing of Food; how those Vicissitudes of Rarefaction and Condensation may be maintained.

It is observed, that a Barrel or Cap, whose Cavity will contain Eight Cubical Feet of Air, will not serve a Urinator or Diver for Respiration, above one quarter of an Hour; the Breath which is often sucked in and out, being so corrupted by the mixture of Vapours, that Nature rejects it as unserviceable. Now in an Hour a Man will need at least 300 and Sixty Respirations, betwixt every one of which there shall be 10 second Minutes, and consequently a great Change and Supply of Air will be necessary for many Persons, and any long Space.

And so likewise for the keeping of Fire; a close Vessel containing 10 Cubical Feet of Air, will not suffer a Wax Candle of an Ounce to burn in it above an Hour before it be suffocated; tho' this Proportion (saith *Mersennus*) doth not equally increase for several Lights, because Four Flames of an equal Magnitude will be kept alive the Space of 16 second Minutes, tho' one of these Flames alone

in the same Vessel will not last above 35, or at the most 30 seconds; which may be easily tried in large glass Bottles, having Wax Candles lighted in them, and with their Mouths inverted in Water.

For the Resolution of this Difficulty, though I will not say, that a Man may, by Custom (which in other things doth produce such strange incredible Effects) be enabled to live in the open Water, as the Fishes do, the Inspiration and Expiration of Water serving instead of Air, this being usual with many Fishes that have Lungs; yet it is certain, that long Use and Custom may strengthen Men against many such Inconveniences of this kind, which to unexperienced Persons may prove very hazardous: And so it will not perhaps be unto these so necessary, to have the Air for breathing so pure and defecated, as is required for others.

But further, there are in this Case these Three Things considerable.

1. That the Vessel itself should be of a large Capacity, that as the Air in it is corrupted in one part, so it may be purified and renewed in the other: Or if the meer Refrigeration of the Air would fit it for Breathing, this might be somewhat helped with Bellows, which would cool it by Motion.

2. It is not altogether improbable, that the Lamps or Fires in the Middle of it, like the reflected Beams in the first Region, rarefying the Air, and the circumambient Coldness towards the sides of the Vessel, like the second Region, cooling and condensing of it, would make such a Vicissitude and Change of Air, as might fit it for all its proper Uses.

3. Or if neither of these Conjectures will help, yet *Mersennus* tells us in another Place, that there is in *France* one *Barrieus* a Diver, who hath lately found one another Art, whereby a Man might easily continue under Water for six Hours together; and whereas Ten Cubical Feet of Air will not serve another Diver to breathe in for half an Hour, he by the Help of a Cavity, not above one or two Foot at most, will have Breath enough for six Hours, and a Lanthorn scarce above the usual Size to keep a Candle burning as long as a Man please, which (if it be true, and were commonly known) might be a sufficient Help against this greatest Difficulty.

As for the many Advantages and Conveniences of such a Contrivance, it is not easie to recite them. 1. 'Tis *Private*; a Man may thus go to any Coast of the World invisibly, without being discovered or prevented in his Journey.

2. "Tis Safe; from the Uncertainty of *Tides*, and the Violence of *Tempests*, which do never move the Sea above Five or Six Paces deep. From *Pirates* and *Robbers* which do so infest other Voyages: From Ice and great Frosts, which do so much endanger the Passages towards the Poles.

3. It may be of very great Advantage against a Navy of Enemies, who by this means may be undermined in the Water, and blown up.

4. It may be of special use for the Relief of any Place that is Besieged by Water, to convey unto them Invisible Supplies; and so likewise for the Surprizal of any Place that is accessible by Water.

5. It may be of unspeakable Benefit for Submarine Experiments and Discoveries; as,

The several Proportions of Swiftness betwixt the ascent of a Bladder, Cork, or any other light Substance, in comparison to the descent of Stones or Lead. The deep Caverns, and Subterraneous Passages, where the Sea-water, in the Course of its Circulation, doth vent itself into other Places, and the like. The Nature and Kinds of Fishes, the several Arts of Catching them, by alluring them with Lights, by placing divers Nets about the Sides of this Vessel, shooting the greater sort of them with Guns, which may be put out of the Ship by the help of such Bags as were mentioned before, with divers the like Artifices and Treacheries, which may be more successfully practised by such who live so familiarly together. These Fish may serve not only for Food, but for Fewel likewise, in respect of that Oil which may be extracted from them; the way of Dressing Meat by Lamps, being in many Respects the most convenient for such a Voyage.

The many fresh Springs that may probably be met with in the bottom of the Sea, will serve for the Supply of Drink, and other Occasions.

But above all, the Discovery of submarine Treasures is more especially considerable; not only in regard of what hath been drowned by Wrecks, but the several precious Things that grow there; as Pearl, Coral, Mines; with innumerable other Things of great value, which may be much more easily found out, and fetch'd up by the help of this, than by any other usual way of the Urinators.

To which purpose, this great Vessel may have some lesser Cabins tyed about it, at various Distances; wherein several Persons, as Scouts, may be lodged for the taking of Observations,

according as the Admiral shall direct them: Some of them being frequently sent up to the Surface of the Water, as there shall be Occasion.

All kind of Arts and Manufactures may be exercised in this Vessel. The Observations made by it, may be both Written, and (if need were) Printed here likewise. Several Colonies may thus inhabit, having their Children born, and bred up without the knowledge of Land, who could not chuse but be amazed with strange Conceits upon the Discovery of this Upper World.

I am not able to judge what other Advantages there may be suggested, or whether Experiment would fully answer to these Notional Conjectures. But, however, because the Invention did unto me seem ingenious and new, being not impertinent to the present Enquiry, therefore, I thought it might be worth the mentioning.

Under the head of "Volant Automata" Bishop Wilkins discusses four chief types of effort for the conquest of the air: (1) By spirits, or angels. (2) By the help of fowls. (3) By wings fastened immediately to the body. (4) By a flying chariot. It is evidently the fourth of these alone that contains the prophecy of our airship; and while the preceding portions of the chapter are interesting, we give here only this latter portion:

A Resolution of the two chief Difficulties that seem to oppose the Possibility of a Flying Chariot.

The chief Difficulties against the possibility of any such Contrivance, may be fully removed in the Resolution of these two Quaeries.

1. Whether an Engine of such Capacity and Weight, may be supported by so thin and light a Body as the Air?

2. Whether the Strength of the Persons within it, may be sufficient for the Motion of it?

1. Concerning the first; when *Callias* was required by the Men of *Rhodes*, to take up that great *Helopolis*, brought against them by *Demetrius*, (as he had done before unto some less which he himself had made). He answered that it could not be done. *Nonnulla enim sunt quae in exemplaribus videntur similia, cum autem crescere caeperunt, dilabuntur.* Because those Things that appear probable in lesser Models, when they are increased to a greater Proportion, do thereby exceed the Power of Art. For Example, though a Man may make an Instrument to bore a Hole,

an Inch wide, or half an Inch, and so less; yet to bore a Hole of a Foot wide, or two Foot, is not so much as to be thought of. Thus, though the Air may be able to uphold some lesser Bodies, as those of Birds, yet when the quantity of them is increased to any great Extension, it may justly be doubted, whether they will not exceed the Proportion that is naturally required unto such kind of Bodies.

To this I answer, that the Engine can never be too big or too heavy, if the space which it possesses in the Air, and the Motive-Faculty in the Instrument be answerable to its Weight. That Saying of *Callias* was but a groundless Shift and Evasion, whereby he did endeavour to palliate his own Ignorance and Disability. The utmost Truth which seems to be implied in it, is this: That there may be some Bodies of so great a Bigness, and Gravity, that it is very difficult to apply so much Force unto any particular Instrument, as shall be able to move them.

Against the Example it may be affirmed and easily proved, that it is equally possible to bore a Hole of any bigness, as well great as little, if we suppose the Instrument, and the Strength, and the Application of this Strength to be proportionable; But because of the difficulty of these concurrent Circumstances in those greater and more unusual Operations, therefore do they falsely seem to be absolutely impossible.

So that the chief Inference from this Argument and Example, doth imply only this much, that it is very difficult to contrive any such motive Power, as shall be answerable to the Greatness and Weight of such an Instrument, as is here discoursed of; which doth not at all impair the Truth to be maintained: For if the possibility of such a Motion be yielded, we need not make any scruple of granting the Difficulty of it; It is this must add a Glory to the Invention; and yet this will not perhaps seem so very difficult to any one who hath but diligently observed the Flight of some other Birds, particularly of a Kite, how he will swim up and down in the Air, sometimes at a great height, and presently again lower, guiding himself by his Train, with his Wings extended without any sensible Motion of them; and all this, when there is only some gentle breath of air stirring, without the help of any strong forcible Wind. Now I say, if that Fowl (which is none of the lightest) can so very easily move itself up and down in the Air, without so much as stirring the Wings of it, certainly then it is not improbable, but that when all the due

Proportions in such an Engine are found out, and when Men by long Practice have arrived to any Skill and Experience, they will be able in this (as well as in many other Things) to come very near unto the imitation of Nature.

As it is in those Bodies which are carried on the Water, though they be never so big or so ponderous, (suppose equal to a City or a whole Island) yet they will always swim on the Top, if they be but any thing lighter than so much Water as is equal to them in Bigness; So likewise is it in the Bodies that are carried in the Air. It is not their Greatness (though never so immense) that can hinder their being supported in that light Element, if we suppose them to be extended unto a proportionable Space of Air. And as from the former Experiments, *Archimedes* hath composed a subtle *Science* in his Book *De insidentibus humido* concerning the Weight of any heavy Body, in reference to the Water wherein it is; so from the particular Trial of these other Experiments, that are here enquired after, it is possible to raise a new Science, concerning the Extension of Bodies, in comparison to the Air, and motive Faculties by which they are to be carried.

We see a great difference betwixt the several Quantities of such Bodies as are commonly upheld by the Air; not only little Gnats, and Flies, but also the Eagle and other Fowl of vaster Magnitude. *Carden* and *Scaliger* do unanimously affirm, that there is a Bird amongst the *Indians* of so great a bigness, that his Beak is often used to make a Sheath or Scabbard for a Sword. And *Acosta* tells us of a Fowl in *Peru* called *Candores*, which will of themselves kill and eat up a whole Calf at a time. Nor is there any Reason why any other Body may not be supported and carried by the Air, though it should as much exceed the Quantity of these Fowl, as they do the quantity of a Fly.

Marcus Polus mentions a Fowl in *Madagascar*, which he calls a *Ruck*, the Feather of whose Wings are 12 Paces, or Threescore Foot long, which can with as much ease soop up an Elephant, as our Kites do a Mouse. If this Relation were any thing credible, it might serve as an abundant Proof for the present *Quaere*. But I conceive this to be already so evident, that it needs not any Fable for its further Confirmation.

2. The other doubt was, whether the Strength of the other Persons within it, will be sufficient for the moving of this Engine? I answer, the main Difficulty and Labour of it will be in the raising

of it from the Ground; near unto which, the Earths attractive Vigor is of greatest Efficacy. But for the better effecting of this, it may be helped by the Strength of Winds, and by taking its first Rise from some Mountain or other high Place. When once it is aloft in the Air, the Motion of it will be easie, as it is in the Flight of all kinds of Birds, which being at any great Distance from the Earth, are able to continue their Motion for a long Time and Way, with little Labour or Weariness.

'Tis certain from common Relation and Experience that many Birds do cross the Seas for divers hundred Miles together: Sundry of them amongst us, which are of a short Wing and Flight, as Blackbirds, Nightingales, etc., do flie from us into *Germany*, and other remoter Countries. And Mariners do commonly affirm that they have found some Fowl above six hundred Miles from any Land. Now if we should suppose these Birds to labour so much in those long Journies, as they do when they fly in our Sight and near the Earth, it were impossible for any of them to pass so far without resting. And therefore it is probable, that they do mount unto so high a Place in the Air, where the natural Heaviness of their Bodies does prove but little or no impediment to their Flight: Tho' perhaps either Hunger, or the Sight of Ships, or the like accident, may sometimes occasion their descending lower; as we may guess of those Birds which Mariners have thus beheld, and divers others that have been drowned and cast up by the Sea.

Whence it may appear, that the Motion of this Chariot (tho' it may be difficult at the first) yet will still be easier as it ascends higher, till at length it shall become utterly devoid of Gravity, when the least Strength will be able to bestow upon it a swift Motion: As I have proved more at large in another Discourse.

But then (may some object), If it be supposed that a Man in the Aethereal Air does lose his own heaviness, how shall he contribute any force towards the Motion of this Instrument?

I answer, The Strength of any living Creature in these external Motions, is something really distrust from, and superadded unto its natural Gravity: As common Experience may shew; not only in the Impression of Blows or violent Motions, as a River Hawk will strike a Fowl with a far greater Force, than the meer Descent or Heaviness of his Body could possibly perform: But also in those Actions which are done without such Help, as the Pinching of the Finger, the Biting of the Teeth, etc., all which are of much

greater Strength than can proceed from the meer Heaviness of those Parts.

As for the other particular Doubts, concerning the extream Thinness and Coldness of this Aethereal Air, by reason of which, it may seem to be altogether impassible, I have already resolved them in the above-cited Discourse.

The Uses of such a Chariot may be various: Besides the Discoveries which might be thereby made in the Lunary World, it would be serviceable also for the Conveyance of a Man to any remote Place of this Earth: As suppose to the *Indies* or *Antipodes*. For when once it was elevated for some few Miles, so as to be above that Orb of Magnetick Virtue, which is carried about by the Earths diurnal Revolution, it might then be very easily and speedily directed to any particular Place of this great Globe.

If the Place which we intended were under the same Parallel, why then the Earth's Revolution once in Twenty-four Hours, would bring it to be under us; so that it would be but descending in a straight Line, and we might presently be there. If it were under any other Parallel, it would then only require that we should direct it in the same Meridian till we did come to that Parallel; and then (as before) a Man might easily descend unto it.

It would be one great Advantage in this kind of Travelling, that one should be perfectly freed from all Inconveniences of Ways or Weather, not having any Extremity of Heat or Cold, or Tempests to molest him. This Aethereal Air being perpetually in an equal Temper and Calmness. *Pars superior mundi ordinatior est nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbinem, omni tumultu caret, inferiora fulminant.* The upper Parts of the World are always quiet and serene, no Winds and Blustering there, they are these lower cloudy Regions that are so full of Tempests and Combustion.

As for the Manner how the Force of a Spring, or (instead of that) the Strength of any living Person, may be applied to the Motion of these Wings of the Chariot, it may easily be apprehended from what was formerly delivered.

There are divers other particulars to be more fully enquired after, for the perfecting of such a flying Chariot; as concerning the Proportion of the Wings both for the Length and Breadth, in comparison to the Weight which is to be carried by them; as also concerning those special Contrivances, whereby the Strength of

these Wings may be severally applied, either to ascent, descent, progressive, or a turning Motion; all which, and divers the like Enquiries can only be resolved by particular Experiments. We know the Invention of Sailing in Ships does continually receive some new Addition from the Experience of every Age, and hath been a long while growing up to that Perfection unto which it is now arrived. And so must it be expected for this likewise, which may at first perhaps seem perplexed with many Difficulties and Inconveniences, and yet upon the Experience of frequent Trials, many things may be suggested to make it more facil and commodious.

He that would regularly attempt any Thing to this Purpose, should observe this Progress in his Experiments; he should first make Enquiry what kind of Wings would be most useful to this End; those of a Bat being most easily imitable, and perhaps Nature did by them purposely intend some Intimation to direct us in such Experiments; that Creature being not properly a Bird, because not amongst the *Ovipara*, to imply that other kind of Creatures are capable of Flying as well as Birds; and if any should attempt it, that would be the best Pattern for Imitation.

After this he may try what may be effected by the Force of Springs in lesser Models, answerable unto *Archytas* his Dove, and *Regiomontanus* his Eagle: In which he must be careful to observe the various Proportions betwixt the Strength of the Spring, the Heaviness of the Body, the Breadth of the Wings, the Swiftness of the Motion, etc.

From these he may by Degrees ascend to some larger Essays.

Of course, any little boy or girl in our schools would be capable of pointing out some of the fatal flaws in either the submarine or the airship described by Bishop Wilkins. But, who will say that the dream—for it was little more—had elements in it of value. It is something merely to contemplate the advantages of these modes of locomotion, and it is something added to have the courage to attempt, even in words, to outline a plan for the realization of our desires. I have heard more than one dreamer with limited knowledge of science suggest such an ascent as the Bishop mentions, and then to remain poised in the upper regions while the earth slipped round a few thousand miles. What a convenient arrangement it would really be! All that we would need to do to make it tangible would be to fasten our chariot by

means of a long cable to the sun, and then we could pull ourselves up a way and let the earth slip round on its axis, under us. But, even this would not give us the Bishop's highway to the moon. Let us not, therefore, rest content with flying machines or even with dreadnoughts of the air. Where is the prophet bold enough or with vision keen enough to measure what the future holds in store?

THOMAS EDWARD SHIELDS.

THE ANCREN RIWLE*

INTRODUCTION

Caxton says in his Foreward to the "Aeneid:" "In whiche booke I had grete playsyr. by cause of the fayr and honest termes & wordes in frensche. Whyche I neuer sawe to fore lyke. ne none so playsaunt ne so wel ordred, whiche booke as me semed sholde be moche requysyte to noble men to see as well for the *eloquence as the historyes.*" This quaint foreword, written four hundred years ago, will offer, perhaps, the most lucid explanation for undertaking the present study. While the Ancren Riwle does not possess the elegance (*eloquence*) of a perfected piece of literature, as such, yet a modern critic has not hesitated to describe it as one of the most perfect models of simple, eloquent prose in our language.¹ Its stories (*historyes*) too have an intrinsic worth, for they reflect the state of society, the learning and manners, the moral and religious teaching of the great thirteenth century. Of this period Macaulay says: "Then was formed that language, less musical indeed than the language of the south, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to the tongue of Greece alone. Then, too, appeared the first faint dawn of that noble literature, the most splendid and the most durable of the many glories of England."² Morley exclaims: "I want to know what men thought and did in the thirteenth century, not out of any dilettante or idle antiquarian's curiosity, but because the thirteenth century is at the root of what men think and do in the nineteenth."³ In preparing the present paper, little of the Laboratory Method has been used; no minute analyses have been made. My particular aim has been to show that English is the original text and, incidentally, to demonstrate the importance of the Ancren Riwle; not so much in regard to the history of our language formation, which more fitly belongs to a philologist, but as a valuable and true picture of the times.

* A dissertation by Sr. Mary Raymond, O.S.D., B.A., Caldwell, N. J., submitted to the Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

¹ Sweet, First Mid. Eng. Primer, Preface, p. vi.

² *History of England*, Vol. I, p. 20.

³ *Popular Culture*, October, 1878.

The earliest recorded utterances of a people are a treasure beyond price to its descendants, and the value of manuscripts of a past, be it remote or near, is manifold. Perhaps it is well to note, in passing, that it was nearly always a philological interest that led to the first publication of these MSS.; but their social importance, to my mind, is equally great and equally valuable as a study. Through them we become acquainted with the ancestors of the people of today. We see for the first time their real, though dim outlines, moving in and out of the mists that obscure the past. In the present work, we learn what manner of men and women lived in the transitional period of our language; what was their grasp on the Old English, what kind of hand did they extend to the New; what were their family and social relations, their food and drink, their dress and home, their ideals, morals and religion.

We are told that a people's literature is a criterion of its civilization.⁴ "It embodies what is most enduring in thought, and records what is best worth remembering in deeds; . . . [but] thought is modified by circumstances. It gets its shape from the place and time in which it is expressed; it receives its coloring from the person by whom it is spoken."⁵

The perusal of this work has more, however, than a sentimental interest. It occupies, as already suggested, an important place in the development of the English language. Oliphant says: "If it be true, as some tell us, that the mingling of the Teutonic and Romance in our tongue makes 'a happy marriage,' we see in the author of the *Ancren Riwle* the man that first gave out the bans."⁶ Without it, the history of English prose from the close of the Old English period down to the beginning of the seventeenth century would be "little more than a dreary blank." Moreover, a later age always finds it difficult to understand the ideals of an earlier period in regard to the fitness and beauty of the surroundings it made for itself. In the Middle Ages England was full of persons who had, in some form or other, taken religious vows. The Thirteenth Century was especially fertile in mystics who "dreamed their dreams and had their visions" in an enchanted world—enchanted to us, but real to them. Of such Inge speaks:

⁴ Cf. Azarias, *The Development of Old English Thought*, Introduction, p. 1.

⁵ *Ibid.*, pp. 1-2.

⁶ *The Old and Middle English*, p. 435.

. . . "the books of the great mystics do not die. They may be forgotten, . . . but as soon as they become known again, they are found to be very much alive."⁷ We find the presence of this mysticism in reading parts of the *Ancren Riwle*. Its language is an expression of life, not only the life of the three young ladies whom it especially concerned, but of our nation and race. This ideal, or "life idea," pervades the composition throughout.

We must not forget that scholars have, as technical aids to study, divided our language and literature into three great epochs: Old English, extending from the earliest times to the year 1100; Middle English, 1100 to 1500; and Modern, 1500 to the present. These periods are still so long, that each may again be divided; this is true especially of Middle English, when our speech was undergoing very considerable changes. Accordingly, Sir Frederick Madden, whose authority is generally accepted, makes a subdivision of the latter and calls the period from 1100 to 1230 Semi-Saxon. It is to this class that the piece of literature we are now going to study belongs.

A few further introductory words may be necessary on the purpose of the book. It was written not for the inmates of a nunnery, as will be explained in Chapter II, but for women leading a secluded life in the world. The Church has, at all times, given most honor to those monks or nuns who were members of a religious community, but It has not denied the credit of holy living to those who, either alone or with a few companions, devoted themselves to religion. These solitaries likewise received the name of monk or nun. It is with three such English girls, all of gentle birth, that the present work is concerned.

The *Ancren Riwle* or "rule for anchoresses" is a precious specimen of early English, now distinguished as Semi-Saxon. The date of its composition is generally placed between 1220-1250. It is a treatise on the duties of monastic life, written for the direction of three ladies who, with their domestic or lay sisters, had withdrawn from the world in the bloom of their youth to give themselves up to religious exercises and devout meditations. It is not, properly speaking, like the "Revelations of Juliana of Norwich" or Hylton's "Scale of Perfection," a document of mystical theology. But there is a deep vein of mysticism per-

⁷ *Studies of English Mystics*, p. 34.

meating it. This, and the lovable disposition of its author so charmingly reflected in its pages, gives us a clear idea of the high degree of culture and refinement of the thirteenth century mystic.

It is usually alleged, although there is nothing in the text to warrant this assertion, that the anchoresses for whom the Rule was written dwelt at Tarrent in Dorsetshire. Some writers affirm that later they were incorporated with the Cistercians; but at the time when the Rule was composed, they were leading the life of anresses or recluses. Miss Eckenstein, however, in her estimable work, "Woman under Monasticism," thinks this theory should be abandoned.⁸ Dalgairns says . . . "the book could not have been originally written for the sisters at Tarent, who before that date" (1221, the time of the friars' arrival in England) "are known to have been Cistercians and not recluses;" . . .⁹ Miss Eckenstein also states: "The idea that it was written for the nunnery at Tarent may also be discarded, . . . at the time when the book was written (1225-1250), the settlement must have consisted of more than three women recluses and their servants. Women recluses might be living at Tarent as elsewhere, since Simon forwarded the book to recluses there (*anachoritis apud Tarente*), but they would not be members of the Cistercian convent."¹⁰ The place was also called Tarrent-Kaines, Kaineston or Kingston, and was situated below Blandford on the river Stour. It was founded in the time of Richard Coeur de Lion, by Ralph de Kahains, the son of one of Norman William's knights, and enlarged in the following century by Richard Poore, dean of Salisbury and afterwards bishop of Durham. The latter died in 1237. It is this house which later became identified with the Cistercian order. There is a well grounded doubt that the three recluses for whom the Ancren Riwle was written ever abode at Tarent or, at least, in that convent founded by Ralph de Kahains and later remodeled by Richard Poore.

The authorship has been tentatively attributed to the latter, but the investigations of the late Professor Kolbing, who was at work on a "monumental edition" of the Ancren Riwle at the time of his death, have destroyed this widely spread theory. The Latin MS., *Regula Anachoritarum sive de via solitaria* (Mag-

⁸ Cf. *Woman under Monasticism*, p. 314ff.

⁹ Introduction to *Scale of Perfection*, p. 9.

¹⁰ Cf. *Woman under Monasticism*, p. 314ff.

dalen College, Oxford, No. 67, fol. 50) has a prefatory note: *Hic incipit prohemium venerabilis patris magistri Simonis de Gandova, episcopi Sarum, in librum de vita solitaris, quem scripsit sororibus suis anachoritis apud Tarente.* Because of this Latin inscription some critics have ascribed the Rule to Simon of Ghent, Bishop of Salisbury, 1297-1315. In James Morton's edition and translation of the *Ancren Riwle*, published by the Camden Society, 1853, are set forth arguments which disprove such a hasty and superficial conclusion. Even Wanley, while ascribing it to Simon of Ghent, yet betrays his doubts about the matter; for upon one occasion he speaks of it as merely conjectural. Morton also shows that the vernacular, written in a Semi-Saxon Style, and closely resembling that of Layamon, must have been composed full half a century earlier than the Latin version. The latter is a translation of an early English original and is greatly abridged in parts. There are several instances of mistranslation, evidently suggested by the resemblance of words having different significations. There is also a curious attempt to adapt the work to men. A persistent effort is made, moreover, to eliminate the personal character of the address to the sisters, wherein lies the great charm of the Riwle and its value as a reflection of the manners and customs of the period. Not only does it present to us the chivalrous life of the time, but it also pictures for us, in words teeming with suggestion, the life of the common people. We hear the poor pedlar crying his soap, and the rich mercer selling his more valuable wares. "A man ties a knot upon his belt," that he may be reminded of something, which suggests an ordinary practice of the present age. We read of wrestling and other "foolish sports" and the nuns are cautioned about the "play" in the church-yard. Evidently ball games held as great a fascination for the English people of the early thirteenth century, as they do in the twentieth, for we find several references to them. Envious men are compared to jugglers. Occasionally a well-known proverb¹¹ and, in one instance, the beginning of a popular song¹² reveal the closeness of the author's heart to the throbbing pulse of common humanity.

Who is this unknown author? We should, indeed, like to know; but this, as yet, remains an unsolved problem. Miss

¹¹ *Ancren Riwle*, King's Classics, p. 106.

¹² *Ibid.*, p. 73.

Eckenstein, in her work already alluded to, makes a passing reference to a Dominican author, while Dalgairns in his Preface to Hylton's "Scale of Perfection" (page ix) does not hesitate to sanction the same. Even Ten Brink admits that one cannot fail to recognize the workings of the new school of preachers, which might indicate a white-robed friar as the writer. While it is written in the dialect of southwestern England, its elevated tone and classical references are suggestive of Paris or Oxford. Whoever the author is, he displays a high degree of culture and familiarity with French and Latin classics, with court poetry and the metaphorical speech that clothed the age of Romance and Chivalry. He had a sound theological training, with a knowledge of the Ancient Fathers. He is especially fond of quoting Bernard. He seems, in some measure, to have been connected with the friars, from his references to "our lay brethren" and his description of the hours as said by them.

Perhaps a fuller knowledge of the English writings of the time may reveal by whom and for whom this unique document was written. It was reproduced in several copies and later translated into French and Latin and exercised "a potent influence upon contemporaries as well as their immediate descendants."¹³ Although written originally for the use of three sisters, its broad and kindly spirit makes it suitable for the general use of recluses. Its gentle, lovable author says: . . . "kindly understand, my dear sisters, that I write of solitary life to comfort anchoresses, and yourselves more especially."¹⁴

The original text has been a subject of careful and learned research by eminent scholars. I feel confident that Mr. Morton's theory, as given in the Preface to the Camden Publication of 1853, is the most probable. It is supported by such philologists as Wölker, Mätzner, and Heuser. It states that English is the original language of the Ancren Riwle, rather than Latin (Smith's and Wanley's theory) or French, which is the opinion of a recent investigator, G. C. Macaulay. True the Rule has appeared in both these languages, but this fact argues only for its popularity, not for its originality. English had during the twelfth century made great strides towards becoming the common language of the country. It was thrust back again in the following century

¹³ Ten Brink's *Early English Literature*, translation by Kennedy, p. 205.

¹⁴ *Ancren Riwle*, Cam. Pub., p. 153.

by an influence distinctly French, but which was not strong enough to break down all native barriers and to sweep the native tongue entirely away.

The Thirteenth Century Vocabularies introduce us to a novel document which confirms this opinion. They were used to teach French to the children of the English nobility and gentry. Accordingly the text was written in the former language, with an interlinear gloss in the latter. They mark a very important period in the history of our native speech, as they show that before the end of the thirteenth century (even at the very time the *Ancren Riwle* was composed) English had become the mother tongue of the children of the Anglo-Norman nobility and they learned it before being taught French. The latter, Freeman tells us, had reached the height of its influence in the thirteenth century. It was the tongue of half the courts of Europe. It is not strange, therefore, that it should have been used in England as well. The effect of this French invasion is seen in the romance words found in parts of the *Ancren Riwle*. But their presence forms a very weak argument for an original French text. As the foundation of our laws and government rest on Early English, rather than French originals, so the basic principles of our language, as seen in the *Riwle* and other early manuscripts, are not Romance, but Teutonic and English. Dalgairns also says: . . . "It is evident that it must have been written before French had penetrated to any great extent into the English tongue . . . the newness of words of French origin proves how little two centuries of Norman rule had succeeded in Romanizing the old language of the Saxon. Though the recluses to whom the book is addressed evidently could read French, yet the whole language and tone of thought is essentially English.¹⁵ Since the *Ancren Riwle* has a larger percentage of Latin words than either "*Ormulum*" or "*Brut*," this may give rise to the assumption that Latin is the original text. But this again is a hasty and superficial conclusion, for the use of such words is quite easily explained. All the rules of monastic orders and a great many of the treatises then extant on religious topics were in Latin. An ecclesiastic would naturally use the Latin terms that were familiar to him in preparing an English work for the direction of women leading solitary lives. They would comprehend them too, because, from their very infancy,

¹⁵ Introduction to *Scale of Perfection*, p. 9.

Holy Mother Church had trained them to the sound of the Latin tongue in all great ceremonies. English and Latin, moreover, had continued, side by side, as the exclusive vehicles of the language of the government from 600 to 1160; from the latter date to 1215, Latin reigned supreme in all legal affairs. No Englishman could take offence if the language of the Church, revered alike by himself and his French-speaking neighbor, were so used. It is, therefore, quite logical to suppose that from 1215, when the popularity of Latin had begun to wane, to 1225, about the time the *Ancren Riwle* was composed, it was not totally eclipsed and it could still exert a potent influence in writings of such a nature as the *Riwle*. The numerous directions contained therein would be quite in keeping with the governmental use made of the Latin only a few years before. What is more, a letter, written in Latin, between 1191 and 1191 from one Ailred de Rievaulx to his sister contains advice analogous to that in the *Ancren Riwle*. Its purpose was also the same, though it was very much restricted. This Latin epistle was known to the author of the *Riwle*, who refers to it quite freely, and it undoubtedly exerted a direct influence on his choice of technical terms. Otherwise the language of the *Riwle* is very much the same as that of the nearly contemporary writings referred to above. In Ten Brink's opinion, it displays a good English construction and the author himself distinctly encourages his anchoresses to say English prayers.

The *Riwle* is divided into eight parts or books in which the author proposes to speak of two rules, the outer and the inner. The former is only the handmaiden of the latter, says this broad-minded ecclesiastic, and may be modified to suit circumstances, but the inner rule is unchangeable and its observation is a duty. Thus he devotes only the first and last books to the external rule, while the remaining six are an exposition of the purely spiritual side of religion or the inner rule. The central idea is the supreme importance of purity of heart and love of Christ, Who, in a finely elaborated passage, is pictured as a gallant Knight wooing the Soul, a Lady "besieged by her foes within an earthen castle."¹⁶ The writer is perfectly well aware of what comes of unlimited indulgence of sense and will; but excessive austerities he does not counsel, and even forbids them. He is never weary of dilating on the superiority of the inner to the outer rule. With the re-

¹⁶ *Ancren Riwle*, King's Classics, pp. 294-95.

nunciation of self as the keynote of the *Ancren Riwle*, we are not surprised that a recent critic has said that few productions of modern literature have contained finer pictures of the Divine Love and sympathy. He continues: "Across the fierce storm clouds of theology, which continued to sweep the heavens for hundreds of years, the pages of the *Ancren Riwle* reflect the rainbow hues of the Galilean's compassion for laboring and heavy-laden humanity."¹⁷

The monitor of the anchoresses writes in a simple, straightforward style, though not disdaining the use of symbolism. He personifies the capital sins as the Lion of Pride, the Serpent of Envy, the Unicorn of Wrath, the Bear of Sloth, the Fox of Covetousness, the Swine of Gluttony and the Scorpion of Lust.¹⁸ He also likens them to hags (heggen) to whom men, who serve in the devil's court, are married. His most striking use of allegory is found in the passage where the Soul is represented as a Lady besieged in her castle and wooed by Our Lord under the guise of a Norman Knight.¹⁹

The commingling of Romance words with the English is very striking and can escape no ear trained to the niceties of literary resonance. They are not sufficiently numerous and hold too strictly to their original form; but they reflect the fondness of nearly all thirteenth century writers for foreign terms. This tendency, instead of being checked, has gone on increasing and is directly responsible for the complexity of our modern English. While the *Ancren Riwle* is not entirely free from the ancient fetters of early English prose, yet on the whole, it is coherent and displays a spontaneity and sincerity that give it a particular charm, a perennial freshness.

It is interesting to note that the articles have not yet come into the full possession of their powers to limit and give the final shadings of our modern speech. The intricacies, too, of word arrangement are not yet perfectly comprehended; but "we are charmed by this language which already contains so much art, and has so rich a history behind it; hence it strikes us as graceful, despite its clumsiness."²⁰ Atkins says: "Above all it is naive."²¹

¹⁷ Halleck, *History of English Literature*, p. 60.

¹⁸ Cf. *Ancren Riwle*, King's Classics, pp. 148-54.

¹⁹ Cf. *Ibid.*, pp. 294-95.

²⁰ Ten Brink, *Geschichte der Englischen Litteratur*, Vol. I, p. 237.

²¹ *Early Trans. Eng.*, Camb. Hist. of Eng. Lit., Vol. I, p. 257.

(To be continued)

UNINTERRUPTED PROGRESS IN CATHOLIC SCHOOLS

The one business of the nation at present is to win the war for the freedom of the world. Our man-power, our food supplies, our industrial output, are all unreservedly dedicated to this end. Our ordinary mode of living has been profoundly disturbed, non-essential occupations are being suppressed, and progress in many lines must, of necessity, be checked. But in the midst of all this change, confusion, and arrest of development, that which is vital must not be neglected; the health of our people must be conserved, and the education of our children must suffer no hurt or postponement. The task of reconstructing the world after this present crisis will fall, in large measure, to those who are now in school, to the children, and they must be educated properly so that they may meet the situation; otherwise the world is likely to fall back into utter barbarism.

Very naturally, the demands of the war have checked the erection of school buildings; neither the labor nor the materials can well be spared during the present hour of crisis. But the teaching force should not desert its post; on the contrary, every teacher is called upon to put forth redoubled efforts for the more efficient discharge of the important duty entrusted to him—that of shaping the lives of the coming generation for the new burdens and responsibilities that it must bear—and this the real teacher is doing.

The supply of teachers for the public schools has been greatly diminished during the past year. Young women are entering the government service and taking the places of their brothers who have been called to the colors. Efforts are being made in many places to bring back into the service of the schools married women who were formerly teachers. But in spite of all this the shortage in trained teachers for our public schools threatens to be serious in the near future.

The situation in our Catholic schools differs markedly from that just outlined for the state schools. Of course, we have ceased to build parochial schools and colleges, but our teachers are religious whose life-work is education, and they will not abandon their posts for any other occupation, nor will they

diminish their efforts to improve themselves so that they may be able to render more and more efficient service in the noble cause which they have made their life-work.

The attitude of our Catholic teaching forces is well reflected in the Catholic Sisters' College, which has just brought to a close its seventh year of successful operation. War conditions have prevented the erection of several new convents on the grounds during the past year, but in spite of the hardships imposed upon the teaching communities through the enormous increase in the cost of living, they have not only continued to send the usual number of Sisters to the College for a more thorough training, but, realizing the demands that will inevitably be made upon our teaching Sisters at the close of the war, they have practically doubled the number of students at the College this year, the attendance having been one hundred three, whereas last year the registration was fifty-three students.

The Sisters attending the Sisters' College represent a very large number of the teaching Sisterhoods of the United States. The number of students, consequently, does not begin to adequately exhibit the significance of the work done in the College. The Sisters who come to the College are working for University degrees. They are, for the most part, teachers who have labored in the field for ten or more years, and upon returning to their communities they will help to spread the knowledge and to inculcate the ideals which they acquire during their residence. In this way the efficiency of the whole body of teaching Sisterhoods is being steadily increased and the standard of education in our schools is being constantly elevated.

During the past seven years it has become increasingly evident to all who are acquainted with the work in the College that the Sisters derive scarcely less benefit from the mingling of the various communities and interchange of experience than from the instruction offered by the University Professors. The fear sometimes expressed when the project was first discussed that the mingling of different communities in the same College would be likely to weaken the community spirit in the members of the several Sisterhoods has entirely disappeared. Each Sister student, while being broadened by contact with members

of other communities in her views of life and of Catholic education, is rendered more Catholic and more loyal to the ideals of her own community. The two thousand Sisters who are at present alumnae of the College constitute the best possible refutation for the imaginary doubts and fears concerning the effect which a sojourn in the College would have upon the Sister students.

His Excellency, Archbishop Bonzano, Apostolic Delegate to the United States, honored the College by his presence at its seventh annual Commencement, which was held on June 14. In the name of the Catholic University of America, he conferred degrees on sixty-three Sisters. At the conclusion he delivered an informal but inspiring address to the Sisters, in which he expressed his great pleasure at the rapid growth of the College and at the high character of the work which is being done within its walls. He was particularly pleased to note that the Sisters, while earning the highest degrees within the power of the University to confer, remained true religious and retained the humility characteristic of their state. He urged the candidates never to forget this fundamental truth and always to fulfill their duties as religious first and then to devote all the energy of their minds and bodies to the glorious work in which they were engaged.

The representative character of the student body of the College may be seen in the wide distribution as to community and location of the Sisters who received degrees at the hands of His Excellency.

The degree Bachelor of Arts was conferred on the following forty-one candidates: Sisters Mary Alexine and Mary Carlos, of the Sisters of Charity, Cincinnati, Ohio; Sister Bernardina, O.S.D., Mission San Jose, California; Sisters Mary Benedicta and Mary Estelle, O.S.D., Grand Rapids, Mich.; Sister Mary Servatis, O.S.D., Caldwell, N. J.; Sisters Mary Bonosa, O.S.F., Mary Gratiana and Mary Polycarp, O.S.F., Glen Riddle, Pa.; Sisters Mary Fidelis and Margaret Mary, O.S.F., Clinton, Iowa; Sisters Mary Leonilla and Mary Sixtus, O.S.F., Dubuque, Iowa; Mother St. Thomas, of the Sisters of the Holy Child, Sharon Hill, Pa.; Sisters Mary Eulalia and Mary Ursula, of the Sisters of the Holy Humility of Mary, Lowellville, Ohio;

Sisters Bernardine, Dulcissima and Edelwina, of the Sister Servants of the Holy Ghost, Techny, Ill.; Sister Mary Anthony, of the Sisters of St. Joseph, Wheeling, W. Va.; Sister Mary Athanasia, of the Sisters of St. Joseph of Carondelet, St. Louis, Mo.; Sisters Clare Joseph, Maria Kostka, Josefita Maria, and Mary Rosalia, of the Sisters of St. Joseph, Philadelphia, Pa.; Sister Mary Stanislaus, of the Sisters of St. Joseph, Hartford, Conn.; Sisters Mary Camillus, Mary Immaculata and Mary James, of the Sisters of Marcy, Wilkes-Barre, Pa.; Sister Mary Fides, of the Sisters of Mercy, Pittsburgh, Pa.; Sister Mary Grace, of the Sisters of Mercy, Manchester, N. H.; Sister Maria Magdalene, of the Sisters of Mercy, Hartford, Conn.; Sister Mary Stanislaus, of the Sisters of Mercy, Davenport, Iowa; Sisters Mary Angele and Mary Elise, of the Sisters of Mercy, Chicago, Ill.; Sister Mary Therese, of the Poor Handmaids of Jesus Christ, Fort Wayne, Ind.; Sister Mary Laurrentina, of the Sisters of the Precious Blood, Maria Stein, Ohio; Sisters Mary Concepta and Mary Ursula, of the Ursulines, Cleveland, Ohio; Miss Margaret Gertrude Hickey, O'Neill, Nebr.

The successful completion of four years of college work, consisting of eighty courses of thirty hours each, is required for the A.B. degree at the Sisters' College. Half of this work must be done in residence, and a minimum of one academic year's residence in the College is required for all candidates for the A.B. degree.

In order to obtain the Master of Arts at the Sisters' College, the candidate must have an A.B. degree from a standard college and must spend a minimum of one academic year in residence in the Sisters' College. During that year she must take a minimum of twelve hours' class work a week and obtain satisfactory results in the courses pursued. Moreover, she must prepare a dissertation which will be acceptable to the Board of Studies and Discipline.

The degree of Master of Arts was conferred on the following twenty candidates. The titles of the dissertations give some idea of the fields in which the major work was pursued:

Sister Mary Resignata, B.V.M., Dubuque, Iowa, "Reduction of an Integral Containing as Its Sole Irrationality the Square

Root of a Quartic Function to the Standard Form;" Sister Mary Clarence, of the Sisters of Divine Providence, San Antonio, Texas, "Three Ideals in Educational Philosophy;" Sister Mary Corona, of the Sisters of Divine Providence, San Antonio, Texas, "Salient Features in the Historical Development of the Problem of Universals from the Carolingian Renaissance to the Triumph of Moderate Realism;" Sister Mary Raymond, O.S.D., Caldwell, N. J., "The Ancren Riwle;" Sister Vincent Ferrer, O.S.D., Sinsinawa, Wis., "Religious Policy of Mary the First, Queen of England;" Sister Marie Aileen, O.S.D., Sinsinawa, Wis., "Observations on the Drama in Our Catholic Schools;" Sister Mary Edith, O.S.F., Stella Niagara, N. Y., "Cardinal Newman's Ideals of Literature;" Sister Mary Florence, O.M.C., Manitowoc, Wis., "The Beginning of Monasticism in the West;" Sister Mary Generose, O.M.C., Manitowoc, Wis., "The Nature, Necessity and Means of the Training of Catholic Teachers;" Mother Mary Dismas, of the Sisters of the Holy Child, Sharon Hill, Pa., "Relations Between France and England During the Reign of Louis Philippe I, 1830-1848;" Sister Mary Ignatia, of the Sisters of the Holy Humility of Mary, Lowellville, Ohio, "The Part Homer Has Athene Play in the Composition of the Odyssey;" Sister Mary Leonilla, of the Sisters of St. Joseph of Carondelet, St. Louis, Mo., "The Supernatural and the Supernatural in Shakespeare;" Sister Mary Patricia, of the Sisters of St. Joseph of Carondelet, St. Paul, Minn., "The Holy Alliance: Its Character and Results;" Sister Mary Aloysius, of the Sisters of Mercy, Hartford, Conn., "Peace Laws and Institutions of Medieval France;" Sister Mary Angele, of the Sisters of Mercy, Chicago, Ill., "Educational Aspects of the Medieval Craft Gilds;" Sister Mary Annette, of the Sisters of Mercy, Hartford, Conn., "Mental Imagery in Shakespeare;" Sister Mary Rosa, of the Sisters of Mercy, Hartford, Conn., "The Laws of Attention as Illustrated in the Liturgy of the Church;" Sister Mary Elise, of the Sisters of Mercy, Chicago, Ill., "Expression of the Arts of Certain Curves by Means of Elliptic Integrals and Some Results Connected Therewith;" Sister Mary Gonzaga, of the Poor Handmaids of Jesus Christ, Fort Wayne, Ind., "Johann Joseph Görres, Romanticist and Mystic;" Sister Mary Grace, of the

Sisters of the Precious Blood, Maria Stein, Ohio, "The Numerical Calculation of Elliptic Integrals of the First and Second Classes by Means of Landen's Transformation."

The Catholic University, during the thirty years of its existence, has conferred the degree of Doctor of Philosophy on very few candidates. This year the Sisters' College presented two candidates for this degree—Sister Mary Jeanette, O.S.B., St. Joseph, Minn., who presented as her thesis "Vocational Preparation of Youth in Catholic Schools," and Sister Mary Agnes, of the Sisters of Charity, Cincinnati, Ohio, who presented a dissertation under the title, "Archbishop Purcell and the Archdiocese of Cincinnati."

Sister Mary Agnes obtained the degree Bachelor of Arts at Mount St. Mary's of the West in 1880. Two years ago she celebrated the Golden Jubilee of her entrance into religion. Her two splendid volumes on "The Daughters of Mother Seton" are widely and favorably known to students of the History of the Church in this country.

The work of the Sisters' College more than justifies its claim upon the generosity of our Catholic people. This institution is unifying and building up our teaching forces, and in no other way can the friends of Catholic education contribute so effectively to the efficiency of our Catholic schools throughout the country as by lending their support to this institution. The Sisters receive a meager salary, which cannot be called a compensation, for their work in educating our children. And while the cost of living has more than doubled within the last two years, the Sisters' stipend has not been advanced proportionately. Moreover, the academies and boarding schools which are even more immediately concerned in the work of the Sisters' College have to meet the enormous increase in expense of running the school without being able to raise the cost of board and tuition. It is surprising, therefore, that in spite of these hardships the attendance at the College doubled last year.

The Patrick Garvan Endowment of Fifty Thousand Dollars, dedicated by his children to the teaching Sisterhoods of America, has enabled the College to keep the expense for board and tuition down to a low figure during the past year. But during the coming year the rapid rise in the cost of food will compel

the College to add Fifty Dollars to the stipend charged. It is to be hoped that the friends of the Sisters and of Catholic education in this country will contribute sufficient funds to the College to enable it to restore its former stipend. Our Catholic people are generous purchasers of Liberty Bonds. In this way they give proof of their patriotism, and they may give proof of their loyalty to their devoted teachers by donating these bonds as an endowment fund to the Sisters' College.

THOMAS EDWARD SHIELDS.

THE PROBLEMS AHEAD

A year ago this June, with our entry into the war a scant two months past, educators everywhere in America were taking sober thought of the future and the problems which probably would follow upon the dislocation of our normal mode of life. In general, their thought followed two fairly well-defined channels. First, it was evident that in the higher branches of education there would be a much diminished number of pupils and consequently a very serious financial burden to be anticipated and provided for. Second, the turning of the thought of the country to war meant a definite change in the attitude of the country toward education, and that education not only would undergo fundamental changes during war time, but would have to begin immediately to prepare for the still greater changes inevitable upon the conclusion of peace.

The first problem, as the more obvious and pressing, received the first and the larger attention. It presented two phases. To the institutions for the higher branches of education, the first of these phases—decreased attendance—was positively menacing. The academies and colleges for women anticipated the worst—and the best befell them. Institutions for the higher education of women have enjoyed the largest enrollments in their history. It is a most interesting phenomenon. It was the colleges, and even in some cases the secondary schools, for men that bore the brunt of the blow. The average loss in enrollment has been about 37 per cent, rising in many instances to 50 per cent and over. With increased cost of all materials and of labor, with depreciation in the value of securities, with heavy war taxes upon many factors of their endowment fund, and with dangerously lowered revenues from students, the colleges and the universities, except those receiving state aid, expected and encountered a desperate year. For them the worst is yet to come, and they are preparing in unusual ways for the unusual difficulties ahead.

The grammar schools were of course little concerned with financial problems last June, beyond their ordinary local diffi-

culties. Their problem would probably be social,¹ if the experience of other wars was to be relied upon. Yet the year was not half over before the financial problem had begun to affect the grammar school in a very serious and totally unexpected way. The high and rapidly increasing cost of living had been for several years a matter of very grave concern to college and university faculties, who have been notoriously underpaid. By December, 1917, the situation had become universal. Grammar grade teachers were leaving the classrooms by the hundreds to take the more remunerative positions in the war service offered to them by the government. Those who did not enter war service undertook industrial occupations at materially advanced salaries. An immediate shortage of teachers was created at a point where the demand for their services not only was normal but slightly increasing. The result could only be what actually has happened. Unprepared, or at best inexperienced, recruits are taking their places; in many schools the classes have been doubled, with a decreased efficiency in teaching as the result in a direct ratio; in every school the problem is how to maintain the present standards;

¹ It is infinitely harder for children to develop properly in a time of war than it is in a time of peace. In Great Britain, for example, there has been a great increase in juvenile delinquency. The number of children arrested and brought before the courts for breaking the law is larger by 40 per cent than before the war. This is partly because of the absence of the fathers from home, partly because in the first throes of mobilization many of the schools were closed, the buildings being used by the military, and partly because boys and girls by the thousands went to work in munitions factories and other war enterprises at an age when they ought still to have been living a sheltered life.

The lesson which this should teach the people of the United States is that children must continue in school as long as possible. Moreover, according to a study made by the Massachusetts Commission on Industrial and Technical Education, 98 per cent of the boys and girls in that state who go to work between the ages of fourteen and fifteen engage in unskilled or low grade industries. Thus they have little opportunity for training or advancement. This is corroborated by a report issued by the United States Bureau of Education which shows that a high school graduate earns on the average \$1,000 a year as against \$500 earned by a poorly educated workman. The National Child Labor Committee has published statistics indicating that a trained worker, eighteen years of age, earns ten dollars a week as compared with seven dollars a week received by an untrained worker of the same age. At twenty-five years the difference is much greater—being thirty-one dollars weekly for the trained worker as against fourteen dollars for the untrained worker.—*This Side the Trenches with the American Red Cross*, A. R. C., 203, pages 23-24.

and in the thought of every educator there arises the additional question "how can these present standards be even improved to meet the needs of a greater hour than we have so far known in our history as a world nation?"

Merely to increase the salaries of teachers to a living wage will not meet the difficulty. That must be done, of course, and in justice it should be done promptly. The United States Bureau of Education, and all the important organizations of teachers, are unanimously in favor of such an increase and are conducting a vigorous propaganda in its behalf. At the same time, however, they are insisting that the adequate training of new teachers, and the effective supervision of the methods and the materials employed by those now in the service, are imperative. No greater mistake could be made than to fill the gap with unseasoned recruits, unseasoned in the things of the mind. Necessarily they will be somewhat unseasoned in experience, but that is a trifling handicap. It is proper training that determines their availability and value. Nor is it any moment for relaxed vigilance over the materials and the methods common to the teachers who have been already long in the service. If anything, it were an excellent time to begin quiet changes looking to the future. Certainly it were a contradiction in terms, at an hour when all the world is in training, to be slothful or remiss in one important line along which the world must make its future advance.

The colleges and the universities have in a measure shared this difficulty with the lower schools, for they have been stripped of many of their best teachers by the exigencies of war, and have been even somewhat embarrassed by their financial obligations to those who have remained. Their gravest and most acute problem, however, has been the inevitable and staggering losses of their students into the government service. Not one of the colleges or the universities would have it otherwise, and their pride and joy increases as the number of their losses grows. They have been tried and have not been found wanting. Soberly are they taking thought, however, for the days that lie just ahead. With the spectacle before them of the echoing courts of Oxford and of Cambridge, and the empty halls of Paris, Lyons, Nancy, Aix, and Toulouse—God spare us a Louvain!—our leaders of university education are making

ready to ride out the storm. Princeton, living up magnificently to the ideal set for her a decade and a half ago by her greatest son—who is our President of the United States—the ideal of “Princeton for the Nation’s service,” took and holds the van with the number of her students and graduates at the war, and now has taken a step in which she is being followed by two other universities, and will be followed soon by many more who have been watching the departure with acute interest. This step is in effect the complete conversion of Princeton into a military establishment, with just sufficient emphasis on purely academic pursuits to preserve Princeton’s conservative university tradition and character.

A recent address by Dr. Hibben, the present president, sets forth Princeton’s purpose and ideal very clearly. ‘To meet the changed conditions under which we live,’ he said, ‘Princeton instituted this military course to prepare her students for the most effective possible patriotic service and at the same time to permit them to continue their academic work and receive their degrees in three years. The military course is designed to continue in large part Princeton’s policy of giving a liberal education, about 80 per cent of the studies in the new program having a distinct academic value. In its military aspects, the most prominent feature of the new course is its disciplinary value. From the beginning of the war, the conviction has been growing here at home that what the American type of youth lacks more than anything else to meet the duties of an officer is a sense of discipline. If we are to meet successfully,’ Dr. Hibben argues, ‘a nation that has imposed upon its subjects an iron military discipline for forty years, our young men must learn the lesson of willing and instant obedience. All the students taking the military course at Princeton will therefore be under strict military discipline. They will get up in the morning at the sound of the bugle, they will eat together at the Commons in squads, they will march to and from their classes, and when their day’s work is done they will go to bed at the bugle’s call.’ It is all a very radical change in Princeton’s life, as one old-timer especially remembers it, and it means the voluntary surrender “for the Nation’s service” of ways and habits that made residence on the campus of old Nassau a thing of joy and a perfect memory in after years.

It is a splendid thing, and of course the obvious thing, though still splendid for all of that. It will have its pleasures, and it will have its satisfactions, in increased service to the nation. It solves, as well, what otherwise was fast becoming a hopeless problem. It is more than probable that Princeton's example will be followed rapidly, in the coming year, by the other colleges and universities. All of them have instituted military training in one form or another. Regimented, while liberal, discipline will inevitably be their final step in full preparation for the hours that lie ahead. As a colonel in our regular army has aptly put the thought now in the minds of the universities: "Only when the whole nation is disciplined will America be ready to take a proper part in the war."

It is the new discipline of the nation that forms the second problem for education, and the recognition of this problem has only gradually come about. Educators were aware, a year ago, that changes would inevitably come and that it were wise to begin at once the preparation for the future. It took time and experiments and unhappy experiences to bring these generalities to a definite focus upon the real problem. As a result, after a year and two months of war, we are now at the stage where we admit the existence of the problem but are still decidedly uncertain about ways and means of solving it.

Those in the forefront of our patriotic thought have been alert to the danger of alien tongues and the consequent alien thought of considerable groups of our population. The United States Bureau of Education, certain of our educational organizations, and the Council of National Defense, have united in a campaign to break down all the barriers of alien language in this country, barriers whose dangerous proportions we are only now beginning to realize. These barriers are certainly among the first of the problems that lie ahead. We may not walk around them, unless we wish to leave them a menace at our back. They must be removed, and their erection, again, be made forever impossible. To accomplish this, three things are necessary. The first is a more perfect and thorough and intensive teaching and study of our English tongue. In the grades it must be so taught that not only will it be spoken without trace of foreign accent, but it will become also the preferred tongue, because the more attractive and the really

American. The second measure is a serious, well-reasoned and thoroughgoing system of education for the bulk of our immigrants, an education designed to teach them our language, our institutions and our ideals in a fashion which will bind them to us with hoops of steel. Attractive night schools, with English well taught, would be essential elements in such a program. The third measure has to do with our adult illiterates. The power to understand and to discuss intelligently the affairs of the commonwealth depend, in our time, very largely here in America upon knowledge of the printed word. Illiteracy is a menace to our state, and in our solicitude for our immigrant population we must not forget those of our own household. If there is to be any barrier of language in our country, it must not be of our own erecting. The only barrier of language we could properly devise would be the barrier of our own English tongue, raised against all alien, backward-looking, disloyal, or unfriendly thought. We must think as one people; we must speak as one people. It is, therefore, one of the most urgent and supreme problems of education at this hour to train us into a nation of a common tongue.

Training in citizenship is the next of the problems, although by no means a new problem. Such training has always been one of the ends of education. It has acquired a new significance, however, and a deeper meaning. It has now revealed its vitally important phase of *duty*, whereas we were somewhat inclined to think of it chiefly in terms of privileges. It has become a stern thing, and therefore sterner teaching of it is necessary. The term has also deepened its meaning to include supreme devotion and sacrifice; it has become a spiritual concept. In a word, education must, of necessity, now put a spiritual construction upon the hitherto somewhat glib and easy phrase, "training in citizenship;" must admit the influence of prayer on history, and the force of religious ideals in the shaping of human destinies. It may even come so far as to appreciate the essential soundness of our Catholic position, and take thought of itself how the present fatal gap may be filled and an ethical sense supplied. It is surely no chance or accident of circumstance that men professing the Catholic faith should decisively outnumber the men of any other belief in our American armies. It argues a training in citizenship in which

there is a thorough understanding of the value of spiritual things; it justifies every sacrifice that has been made, every double burden that has been borne, in order that we might work out in our own schools our own conviction that religion and education go hand in hand towards citizenship.

The spiritual is, of course, not the only, although perhaps the most important, phase of the problem of training in citizenship. A new point of view has been made necessary by the swift march of events since 1914, and even since 1917, both here and abroad. Geography, history, politics, science, law, all the complex and involved factors which enter so intimately into the life, development and destiny of modern nations, are undergoing daily changes which must inevitably work corresponding changes in our thought. For the United States the changes have been fundamental and radical. We have come a very long way in an incredibly brief space of time. We are becoming a nation, and we are already international. Our state of isolation has dropped from us like a cloak, never to be returned. Though without entangling alliances, we are yet part of a world confederacy of peoples and must think and act as a member of this group, determining our policy and regulating our conduct not only by our own interests but also in relation to the other free peoples with whom we are allied. It is a fact of which education must take immediate account. Geography can no longer be suffered to become a dry and necessary bore; it is too terribly important, now that the fate of nations hangs upon boundary lines, water transport, and fertility of soil. Maps are plastic things now, and all the world has gone to studying them. The improved and effective study of this one subject alone is a genuine concern of education for the coming years. The teaching of history, in the light of the new revelations forced by the war, is an even more present and important concern. First of all, it is necessary to stop presenting all the pleasant illusions that have passed current among us for so long as "popular" history. Romantic versions of history are an ill diet for young minds, and they weaken patriotism at its source through a false sense of national security or superiority. The plain truth contains little we need be ashamed of and a host of things to be inordinately proud of; coloring them and making them "appetizing" is an altogether mistaken piece of

patriotism. In the second place, it is absolutely imperative that our history and world history should be so taught and so studied in these times that the age-long struggle of peoples toward liberty and democracy becomes real and vivid to our young people, and they are impressed with their own potential part in it. They must be brought to realize that the appeal to brutality, pagan warfare, and ruthless force is something to be resisted to the death, and that any government which exalts that appeal is a living menace to free peoples and free institutions. Not only that, but the relation of our country to the other free nations of the world must be made plain to them in new and far more effective ways. Their future depends upon a right understanding of the part they will have to play upon the world's stage in the coming years of peace—a part far wider and fraught with deeper consequences than any their elders have known or experienced for generations. In simple justice to them, and out of honest devotion to our country, we must prepare them for their destiny. They are growing up into a world of group forces, a world becoming yearly more highly organized and including more and more the territories and the peoples of the whole world. The idea of a league of nations to secure discipline and enforce peace is only one familiar aspect of this development. It extends widely and deeply into social thought everywhere, and education must take immediate account of it as a force which is already altering profoundly the whole face of the world.

Indeed, the old order everywhere is giving place to the new. We are living now under a new law—the law of sacrifice. All our luxurious surroundings of life, all our fancied ease and security, all our outward trappings of patriotism are being stripped from us one by one. There is only one business, only one profession, only one occupation that has any longer any justification—*the winning of the war*. There is neither room nor patience left for unnecessary things. The fads, the fancies, the “interesting experiments” in education, are altogether out of place, and education is on trial for its fitness to the needs of the hour, partly because of these very fads and fancies, and not only because we are scrutinizing everything, sparing nothing. It is now only too evident that education was in no small meas-

ure unprepared to contribute at the outset its full share toward the winning of the war. The percentage of physical unfitness, the extraordinary lack of a sense of discipline and obedience, the general public haziness of mind and information about foreign peoples and the geography of foreign countries, were just so many symptoms of a state of affairs against which there had been heard voices crying in the wilderness for over a decade. The war was a rude but healthful awakening. It is only to be expected that our self-reform after learning our lesson will be slow, but it is encouraging that it has already begun.

Perhaps, in essence, we have only one great educational problem definitely ahead and one terrible object lesson to consider in the process of arriving at our new conclusions. That problem is, first of all, how to readjust education to war-time conditions, and afterwards to reorganize it radically into harmony with the new order which will ensue upon the coming of peace. Some of the steps have already been taken, or at least are contemplated, for the first part of this program. It were idle and still too soon to speculate at present about the after-war program. The other thing, beyond our immediate and present concerns, which may profitably occupy us now in preparation for the future is to study the object lesson—the horrible record of Germany's part in the war and its direct relation to the doctrines taught in the schools of Germany for the past forty years. Such deeds of savagery and their approval by a whole nation are not the outcome of chance. They are the result of a deliberate philosophy, a philosophy so pagan and brutal that the unmasking of it is a blessing for us amid all the tragedy. If it moves us to examine and renew our own ideals, if it spurs us to a fresh conviction of the truth and nobility of our own political faith and the rightness of our institutions, if it inspires us to sacrifice and courage and to the high resolve that we will crush out forever from the world the new paganism that is challenging us to battle, then all the suffering and bloodshed and sacrifice will not have been in vain and the future will hold secure for our children and our children's children the heritage we had the strength of soul to purchase for them.

THOMAS QUINN BEESLEY.

THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The fifth biennial session of the National Conference of Catholic Charities will be held at the Catholic University, Washington, September 15 to 18. The entire program will be devoted to the bearing of war conditions on relief work. All who are familiar with the far-reaching consequences of the war in the whole field of charity recognize the imperative need of studying the situation and of devising wise policies to guide us. On this account, the Conference will undertake in its program a careful survey of the new problems which confront all volunteer effort in the field of relief.

The topics for the general meetings of the Conference will be as follows: "The Patriotism of Charity," "The Federal Government in Relief Work During and After the War," "The American Red Cross in Relief Work During and After the War," "Private Relief Agencies in War Conditions," "The National Council of Defense in Relief Work," "The Present and the Future Mission of the Catholic Charities Review," "Women's Activities in Catholic Relief Work," "The Catholic Woman's Opportunity," "The Aims and Methods of the National Travelers' Aid Society."

The committee topics are as follows:

Committee on Families—"The Relation of the American Red Cross and Private Agencies in Work Among Dependent Families," "Safeguarding the Self-respect and Sense of Responsibility of Soldiers and Sailors," "Food Conservation in Relief Work," "War Prices and Relief Work."

Committee on Children—"The Federal Children's Bureau: Its Methods and Services to Relief Work," "The Effect of War Conditions on Work Among Children," "The Problem of Illegitimacy in Normal and in War Conditions," "Policies of Public and Private Institutions in Dealing with Illegitimacy."

Committee on Sick and Defectives—"The Rehabilitation of Crippled and Disabled Soldiers from the Standpoints of the Government, the Employer, the Medical Profession and the Laborer," "Governmental and Private Hospital Care of Sick

and Disabled Soldiers," "Organized Visitation of Soldiers in Hospitals."

Committee on Social and Civic Activities—"Prevailing Standards of Living and Labor in the United States," "War Industries and Labor Legislation," "Social Reconstruction After the War," "The Social Worker's Relation to Reconstruction."

Committee on Women's Activities—"Protection of Young Girls, with Special Reference to War Conditions," "Causes of Delinquency," "Methods of Dealing with the Delinquent Girl."

A Committee on Delinquency will be formed in the near future. Its program and that of the Diocesan Directors of Charities will be announced in the near future.

On account of hotel conditions in Washington, arrangements have been made to house all of the delegates to the Conference and provide board for them at the Catholic University. Those who expect to attend the Conference are advised to secure traveling accommodations well in advance of the dates of the Conference. They are advised also to notify the Secretary of the Conference of their intention to attend, in order that accommodations may be provided at the University.

All Catholics interested in relief work may attend all sessions of the Conference and take part in its deliberations. The Conference never votes on any question of policy in relief work. It invites untrammeled expression of views and most careful investigation of results in the field of relief. Approximately thirty states and eighty cities are represented in the attendance at the biennial meetings.

Inquiries concerning the forthcoming meeting, reports of past sessions and membership may be addressed to the Secretary, National Conference of Catholic Charities, Catholic University, Washington, D. C.

PRIMARY METHODS

There is a growing realization among educators in general that our schools over-emphasize the process of getting in all its aspects, and that they fail to emphasize sufficiently the process of giving. George Washington and the founders of this republic saw and clearly stated the necessity of the diffusion of knowledge for the maintenance of the republic. And while this view has been repeatedly modified until it has come to be formulated in other words, such as that the existence of a republic demands the education of its citizens, the original viewpoint is not wholly lost. The teacher seems to think or to act upon the subconscious conviction that if the right sort of knowledge in sufficient quantity be poured into the child's mind, or rather into the child's memory, somehow or other this knowledge will issue in worthy conduct and effective citizenship, and the process of education will be completed. Yet it would be difficult to find a competent educator who would undertake to restrict the educative process to the loading of the memory with items of knowledge. An understanding of the knowledge required is admitted in theory, at least, by all to be quite essential.

There is one exception to the above rule to be met with occasionally in our Catholic schools. Teachers are sometimes found there who insist that the child shall memorize the formal definitions of the catechism, whether he understands them or not. Of course, such a teacher hopes that the child will some day understand these formulae, that the meaning will somehow emerge from this crystalline shell in the hour of need. She even tries to define and explain the words used in the formulae in the hope that in this way some glimmering of the inner meaning may reach the child's present intelligence.

In the teaching of arithmetic, indeed, there may occasionally be found, in both public schools and Catholic schools, teachers who require their pupils to memorize the rules first, which they then proceed to explain and illustrate. In this way they seek to make the non-understood memory-load function so that the child may obtain the right answer and be satisfied, even though he should fail to comprehend the various steps by which his

correct answer has been reached. But educational science in our day has really gone far beyond this stage under the guidance of psychology. It does, in fact, require the shifting of emphasis from the impression to the expression, from acquisition to use.

Of course a child cannot use a thing until he possesses it. But it is equally true that he does not really possess a truth until he begins to express it or to use it. It is in such expression, in fact, that the truth is lifted into the mind and organized, hence what is given to the child must in nature and form be adjusted to the child's present need of expression. He must not, it is true, be required to express that which he does not possess. But it is equally true that his progress will be retarded by attempting to hold in memory a large quantity of unexpressed truth, or even a small quantity, for an undue length of time. If, therefore, we would increase rapidly the child's store of functional truth we must direct him in finding adequate ways of expressing the truth which he is receiving.

It is scarcely necessary to call attention to the fact that while the truth we are here pointing out is in the light of modern psychology seen as a fundamental demand on education, it is not a new discovery. Our Lord repeatedly emphasized the principle for which we are here contending, namely, that a truth must come forth in action or expression or it cannot maintain itself in the life of man. "For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad. If any man have ears to hear, let him hear. And He said to them: Take heed what you hear. In what measure you shall meet, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him" (Mark IV, 22-25). It was a similar line of thought that led to His cursing the barren fig tree, and to His establishing expression as a means by which we might know the inmost content of any life. "By their fruits therefore shall ye know them." This is still more clearly expressed at the conclusion of the parable of the talents, "Well done, good and faithful servant, because thou hast been faithful over a few things will I place thee over

many things: Enter thou into the joy of thy Lord" (Matt. XXV, 23). Here increase follows upon and is proportioned to expression, and this is declared to be a fundamental law of life, sweeping under its control all that lives, from the lowliest creature of earth to the highest of created beings. Expression is therefore seen to constitute the measure of acquisition. In the same parable our Lord proceeds to state the other aspect of the principle under consideration, namely, that what is acquired and left unexpressed will disintegrate, and not only be lost but will inflict injury upon the possessor. The servant who received one talent, in returning it to his master said, "Being afraid I went and hid thy talent in the earth: behold, here thou hast that which is thine. And his lord, answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents. For to everyone that hath shall be given, and he shall abound: but from him that hath not that also which he seemeth to have shall be taken away. And the unprofitable servant cast ye out into exterior darkness. There shall be weeping and gnashing of teeth" (Matth. XXV, 25-30).

When the child lays hold of a truth which the teacher seeks to impart it remains sterile until he gives it expression, but in the act of expression the truth is enlarged and the child, without the teacher's aid, lays hold of related truths in an intimate way which could never have come from mere teaching. The fuller and more adequate the child's expression the greater will be this increment. If, however, the child fails to express a truth imparted to him, whether this failure be due to the form given the truth by the teacher or to the fact that the child mind is not yet ready to receive it, the truth will not only disintegrate or be taken away from him, but in its disintegration it will injure his mind and prevent its normal growth along other lines. We see this psychological truth in our Lord's method of teaching. "And He taught them in parables. That seeing they may not see, and hearing they may not understand." That is, He planted the kernels of divine truth which will un-

fold in due time through the cooperation of those who receive, and bring forth fruit an hundred fold. Form is here adjusted to the capacity of the receiver. That He also awaits until the developing mind is ready is illustrated and stated in the Gospel many times. Even at the end His declaration was: "I have many things to say to you, but you cannot bear them now." The child only seems to possess the truth which he has failed to express, whether this failure be due to the untimeliness of the truth or to the unsuitableness of the form in which it is presented, and as in the case of the wicked servant, it will be taken away from him and bring condemnation to him.

It was pointed out in a previous installment that, in learning to read, the child should first express through action the meaning of the utterance written on the board. He then, through his imitative tendency, seeks to reproduce the utterance in writing. Both of these forms of expression, as was pointed out, deepen and render permanent the visual image of the written utterance. The child is then led to give a third form of expression to the sentence in oral speech. But, since the method requires that the words employed be already familiar to the child in their oral form, this third mode of expression finds its chief value in correlating the auditory and visual images, and combining them in one mental structure, which is taking its proper place in the developing mind of the child.

The next step to be achieved involves the play of imagination and seeks to utilize it in sublimating the sensory motor imagery acquired. In this step imitation plays an important rôle, but the copy to be imitated should be in large part a product of the imagination. Moreover, the social element becomes prominent at this stage, and the chief desire on the part of the pupil must be to make others see as he himself sees, not the things of sense alone, but the things that dwell within his own consciousness. Dramatization is the only name we possess for this form of expression.

Dramatization as a mode of child expression is exceedingly valuable, both as a means of leading the child into an understanding of the phenomena which surrounds him and as a means of transcending the merely material elements resulting from sensory motor expression. It is prized still more by many

because of its socializing power. It has often been said that cruelty is possible only in the absence of imagination, and in a sense this is true, for any one who vividly puts himself in the place of another sentient creature will thereby be turned aside from the infliction of needless pain.

Dramatization employs another element which is very strong in the young child, and which continues with him in changed forms and diminished intensity throughout life. This is usually spoken of as the play instinct, but it might well be put in the plural and be called the play instincts, because it is really a group of impulses or tendencies with which we are here dealing, instead of one restricted and clearly defined instinct.

In the early stages of infancy the child explores his surroundings. At two years of age a normal, healthy child spends most of his waking hours in reacting more or less indiscriminately upon everything in his environment. He pulls open drawers and doors, handles any books that may be within his reach, breaks up the bric-a-brac if he can attain to it, and seeks to bring various modes of reaction from the people of his environment by his wiles and his tears. As a matter of fact, he can understand nothing in his environment until he reacts upon it. It is this action of his that gives him an insight; it is his muscle sense that teaches his eye to see into the depth of things. Hence, he needs no organized play. In the second stage, the constructive or organizing instinct begins to show itself. He will build houses out of corn-cobs, and forts out of sand, and pies out of mud. In his labors, imagination awakens and shows him glimmerings of things that are not seen, and leads him to create a world of invisible people with whom he converses and plays his various games. The tendency to merely handle things now gives place to creative processes by which he dowers all things with personality, and attributes to them feelings and emotions as well as skill and action along the lines of his growing knowledge. He is scarcely conscious of limitations, hence he is incapable of being surprised. His people can fly through the air with any witch; he can turn himself at will into a locomotive, a fire-engine, an old broken down cart horse, a bird, or a fairy. He finds no difficulty in a trip to the moon. Imagination carries him on her wings, and shows him worlds that are unknown to sober adults.

A little later, the boy of six has subdued his play instinct into an instrument for the attainment of definite ends. It helps him to match his fellows in strength, in swiftness of foot and in keenness of vision, no less than in physical strength and endurance. His play is organized into games involving more or less calculation and the employment of means to an end. But the old function of play as a tutor has not yet ceased. In the classroom, when he obeys the injunction on the board, "Run to the door," "Fly around the room," or to personify a bird, giving three hops or three chirps, play is leading him into the mastery of written language, and endowing him with a keener insight into the life and actions of his fellow-creatures.

From obeying such injunctions as the above to dramatization in a very real sense is an easy step which the child takes, being scarcely conscious of transition. His early dramas are exceedingly brief. They are full of action, but they imply the co-operation of several, and the drama seeks to convey inward meanings to eye and ear. Feeling and emotion, no less than cognitive elements, enter into the simplest of his dramas, and in them they remain united, thus giving to the dramatic expression of the child a force and a naturalness which often might well be envied by the adult.

The elements entering into the child's dramatic presentation are the same as those which entered into the race, and out of which many of the highest things in literature, the plastic arts and music have arisen.

Gestures must have helped primitive man to convey his meanings to members of strange tribes who spoke an unknown tongue. The gestures were imitations of postures or actions. These were finally reduced to crude pictures, and issued eventually in idiograms. The conventionalized pictures were finally organized into such ideographic languages as those used at present by the Chinese and the Japanese. It would seem highly probable, at least, that the alphabet arose from a still further development in this direction, in which the purely arbitrary symbol was made to take the place of the ideogram.

While written language was growing out of dramatic postures or gestures, spoken language was being enriched in a similar way. The highest development of this tendency re-

sulted in song and instrumental music. Without pausing here to trace the process step by step, it may be stated, without danger of straying far from historical verity, that the plastic arts, letters and music are the children of the drama. But, however this may be, it is certain that the dramatic art furnishes the best early foundation in childhood for the fine arts in question. In no other way than by first dramatizing it can the child learn with equal facility to give the right expression to what he reads, for the simple reason that in no other way can he so fully attain to the meaning of what he reads, while arousing in himself the proper emotional setting for the thought which is being expressed. In no other way can he comprehend with anything like equal force the symbolism of the plastic arts, for it is only by putting himself in the attitude and assuming the facial expression of the sculptured or painted figure that he can gain an insight into what these attitudes express.

It has been sometimes said that the artists of the Middle Ages created the great Gothic cathedrals to form a fitting setting or background for the liturgical drama, and, while this is in a sense true, it should not be forgotten that it was the liturgical drama which in a very real sense created the outward setting of the temple, just as it is the soul that builds the human body and radiates from the human countenance. One would fail to understand much of the symbolic art that crowds the stained glass windows, the naves and porches of the cathedral who knew nothing of the religious procession and the liturgical drama that were familiar to the artists of these days. The Gothic cathedral at its highest has been described as "frozen music," but it might far more aptly be described as the "frozen liturgy of the Church." For if you trace back the origin of the sculptured prophets and apostles, of angels and archangels, of Christ and His Blessed Mother, and of the multitudes of saints that greet you in the Gothic cathedral, you will find that they have almost literally stepped out of the drama that was enacted during the liturgical year.

That music grew out of the liturgy is a commonplace in the history of the art. Words are wholly inadequate to express the deeper emotions. It is only through music that the Church is

enabled to give adequate expression to her emotions when contemplating the great sacrifice of her Redeemer. On the great stational days in Rome all the clergy and the faithful of the Holy City gathered round their pontiff and marched in solemn procession to the stational church. They wished to express their joy and gratitude for some mystery of faith or for the triumph of a martyr; but were the procession in silence it would be expressive of anything but joy. From the very earliest days the liturgy was composed in large measure of psalms, antiphons and hymns sung by specially trained singers and by the entire congregation. Indeed, so prominent was the element of music in the liturgical drama that a singing school was one of the first appointments of each episcopal see.

From considerations such as the foregoing we may readily deduce that the art of dramatization holds a fundamental place in the development of the child's mind and character. It helps to socialize him. It develops and directs his emotions. It leads him into a mastery of expressive reading. It develops in him the only natural and adequate foundation for an understanding of literature, art and music. It is indeed strange that so important an element in the child's education has been hitherto given such a scanty place in the schoolroom. However, psychology is now demanding imperatively that this phase of development be not neglected in the early days of childhood. It is the task and the privilege of the first grade teacher to lay the foundation of what must be carried on in an appropriate manner through all the subsequent phases of the educative process. In the first grade a stage is not required and the properties may be reduced to the simplest elements, but if success is to be attained, the matter must not be left to haphazard. Sympathy and imagination are called for in the teacher. She probably will need some definite instruction and it will certainly require time and patient study on her part to give to the dramatizations of the first grade the naturalness and charm which will make them effective with the little ones.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

"BOOKS THAT HAVE INFLUENCED ME MOST"

This subject seems to have regained a fresh interest in the minds of the public during the past few months.

In a recent book review by a well-known critic occurred the statement that the average public man was not sincere in his contention that such and such a book had exerted a strong influence on his life and character.

He goes on to say that in giving out data for a few lines in "Who's Who," or for a leading article in his home paper, said article being read mostly by himself and family, a prominent man will assert that his favorite reading is "Pilgrim's Progress," William Shakespeare, or the Bible.

Not that these books have entered largely into his mental diversions, but he feels that if he does not read them and enjoy them, at least he should do so. And the critic contends that the millionaire business man, noted Wall Street financier, or successful shipbuilder never even read any of these books, or, in fact, any other literary works of note, confining his efforts in this line to the current magazines and city daily papers, and nevertheless he has attained worldly success.

Now all of this may be quite true, and yet not prove the case against the value of diligent reading of the great books, or books in general. (For the point lies in your definition of a *successful man*. A man may be a very great success in business, and be a complete failure as a man, that is, in reaching the fullest stature of manhood in virtues and achievements not measured in dollars and cents. As a matter of fact, the men whose names have gone down in history as of the greatest benefit to their fellow-man, leaving inventions, books, and examples of heroic conduct to hearten those who came after them, have been generally unable to attain the highest success in business, their lives, on the whole, having been characterized by a conspicuous inability to have two and two always make four in their financial calculations, being just as apt to make five or three.

Regardless of any one person's opinion on the subject, the fact remains that books do influence us—the books we read

and the books we do not read. A man who does not read books has a very different outlook on life, is, indeed, a very different individual in his judgments and friendships than the same man would be were he a consistent reader of literature, past and present. That this influence, in most cases, is not a conscious one is granted. Unfortunately, the books we read in our early youth are selected largely by chance, those put in our way by environment, accident or companions of the hour.)

(We, ourselves, spent many hours poring over a ragged old copy of Grimm's Fairy Tales, borrowed from the attic book shelves of a big house in the neighborhood. Our mother disapproved of the Fairy Tales because our small brother was so wrought up over our reading them to him at night that he cried out in terror and refused thereafter to go to bed in the dark. But our interest was only increased by this ban on the book itself. And one deep impression was printed on our mind which persists to the present day, namely, that the beautiful innocent maiden is always rescued in the end, and the brave and daring hero of generous actions and unshakable integrity is finally rewarded with a beautiful bride and untold riches. The fact that it sometimes took one hundred years to accomplish this, ere the fairy sleep was broken and the villain punished, did not depress us in the least.

The life of St. Teresa came into our hands at the age of ten, and we read it, not with any religious fervor, but because it seemed a good story, and we had nothing else of our own to read at the time. It filled us with a contempt of catering to the care of our body, which manifested itself mainly in discarding our overshoes and being laid up with a sore throat in consequence.

(Every child has an insatiable curiosity, and in many children this curiosity satisfies itself in books. Why not utilize this curiosity of childhood in cultivating a fondness for books, the reading of which will leave an indelible impress on their minds of lasting benefit?

A man with a growing reputation as an authority in English criticism, and himself a writer of considerable note, on being questioned as to his favorite early reading, speaks with great fervor of the charms of a book of his boyhood days called *Betsy*

Jane on Wheels, Betsy being a stoutish character with a weakness for bicycling. Next *Oliver Twist* and *Aesop's Fables* absorbed his whole attention. Afterwards he developed a fondness for the classics and a passion for William Shakespeare, but his eyes glowed with no such loving light in discussing them as in recalling the charms of Betsy Jane. Yet this critic admits, though one or two books loom large in the memories of boyhood, it is not the effect of reading one book that counts, but the combined effect of the influence of many books read during impressionable years.

Much of the discussion on this point in the journals of late may seem idle, but at least it shows an aroused interest in this subject, which may eventually lead to a closer attention to the reading of the average boy and girl.

Perhaps the selection of their books, like so many duties that would appear to belong to the domain of home and parents, may even be transferred to the Teacher of English in the schools.

M. McC. B.

EDITORIAL COMMENT

The following editorial from the *New York Times Book Review* is timely in the extreme, and raises an immediate question. The English language has suddenly become the fashion, and its future complexion is therefore a matter of great moment in this vexed world of ours! One thing is very certain—if the language has been decadent, the war will quicken it into a new vigor and a new flavor, for new thoughts will come with the closing of the war, and with reconstruction:

"Anything that enriches the language, or that tends to conserve its beauties, must obviously commend itself to those who realize something of the inestimable treasure contained in English literature. In various well-intended movements to enrich and guard the language, however, there is at times a point of view taken that is apt to defeat its own purpose through its very conservatism. It is this narrowness of view and the theory upon which it is based that furnishes the material for an admirable article by Professor Brander Matthews, in the current number of *The Yale Review*, under the title, 'Is the English Language Decadent?' Professor Matthews

describes the American Academy of Arts and Letters as holding, apparently, to the affirmative answer to his question, citing several recent meetings of that body at which 'it was made evident that many, if not most, of those present were of opinion that the present condition of our noble tongue is alarming and that this condition is perhaps even more alarming in the United States than it is in Great Britain.' The trouble is, as one member of the Academy put it, that English 'hardened by long usage' is now 'spread over a large territory among diverse peoples,' and that in this respect it is being subjected to the same deteriorating influences that brought about the decadence of Greek 'when that language was no longer in the possession of the people alone who created it, but was spoken and written over a vast territory among many peoples separated from the main stem by political and other traditions.' The spread of English is, of course, incomparably greater than that of Greek in the 'Hellenistic era,' and if this territorial diffusion of a language were a sufficient cause for its degradation the immediate future for English might well be considered hopeless—bearing in mind the fate that overtook Greek. Happily, the two cases are—as regards one exceedingly important factor—quite dissimilar. As Professor Matthews points out:

"The debasing of Greek literature and of the Greek language was due directly to the debasing of the peoples who spoke Greek. They had lost character as well as ability. They had become weaklings, mentally and morally; the virtue had gone out of them; and as an inevitable consequence it had gone also out of the literature and out of the language. If the Greeks had kept their virility Greek would never have "hardened." So long as a people retains its vigor and its vital energy, its language never grows old; it preserves its freshness and its health; it has the secret of eternal youth.'

"That, indeed, seems to be the root of the whole matter. The fallacy lies in regarding a language as something apart from and not controllable by the people—or peoples—using it. The reverse of this is true. 'A language has no independent existence,' Professor Matthews declares; 'its strength depends upon the strength of those who speak it.' Furthermore, the extension of a language 'is never due to its own merits but always to the enterprise and the prowess of those who created it in

their own image.' To declare, therefore, that English is decadent is merely another way of saying that the people, the nations using English, are decadent. In this problem of the decay or the improvement of English there is no gainsaying the fact that every year brings changes and additions in verbal usage and vocabulary. 'The great metropolitan English speech,' says Emerson, 'is the sea which receives tributaries from every region under the heaven.' The saying really puts the whole case in a nutshell. It emphasizes the fact that a living language is never stable; to make it so, to deny it the right daily to coin new words, would be to dwarf it, to keep it unresponsive to the constantly growing needs and ideas of modern times. Scholars, institutions of learning, have attempted thus to 'fix' a living language, to make English, for example, as inflexible as Latin must necessarily be. But, luckily, as Professor Matthews point out, 'language is never in the exclusive control of scholars. It does not belong to them alone, as they are often inclined to believe; it belongs to all who have it as a mother tongue. It is governed not by elected representatives but by a direct democracy, by the people as a whole assembled in town meeting. The younger and more active citizens of this linguistic community may propose new usages and new words and new meanings for old words; and the elder and more conservative citizens may protect against these novelties with all the weight due to seniority. And when both sides have been heard, there is a show of hands; and by this the irrevocable decision of the community itself is rendered.' Not every addition to current speech is desirable, nor to be counted as a genuine enrichment of English. The mighty literature lying between us and Chaucer is strewn with idioms, colloquialisms, that have long since dropped out of common use and are intelligible only to the lingual antiquarian. It is by such excisions, of course, as well as by the ceaseless additions, that the English language has become what it is. In its creation, naturally, the scholar, the academy, plays a part—but not the only part. Yet, this service of scholarship in the upbuilding of the language may be very great indeed:

"By an appeal to the public, direct and incessant, by word of mouth and by the printed page, the members of the American Academy can insist on the value of our linguistic inheritance,

on our possession of a language incomparably simple in its grammar and incomparably comprehensive in its vocabulary. They can remind us Americans, descended from many stocks and united with the British by law and literature and language, of the preciousness of our English speech, the mother tongue of two mighty nations, inherited by us from our grandfathers, and by us to be handed down to our grandchildren, unimpaired in vigor and in variety, in freshness and in nobility. More than that it will not be wise to attempt.”

The fate of old books is always interesting to the book lover. Since the wanton destruction during the past four years of some of the most precious manuscripts and volumes in the world, we regard with more jealous eye and appreciative attitude the remaining treasures. Consequently the following book sales will appeal with unusual force to those with a taste for rare editions.

Seldom, if ever, have such collections of the works of John Donne, John Dryden, Thomas Gray, John Milton, and Alexander Pope been offered at public auction as are in the library of the late Winston H. Hagen, which was sold at the Anderson Galleries, New York, on May 13, 14, 15, and 16.

“One of the rarest items in the sale is a little volume containing poems of John Skelton, Poet Laureate to King Henry VII. It is entitled ‘Here after foloweth certayne bokes cōpyled by Mayster Skelton, Poet Laureat, whose names here after shall appere. Name, Speke Parrot. The deth of the noble prince Kyng Edward the fourth. A treatyse of the Scottes, Ware the Hawke, The Tunnyng of Elynour Rummynge. Printed at London by Richard Lant for Henry Tab, dwelling in Paul’s churchyard, at the Sygne of Judith.’ It is the earliest known edition, and was published about 1520. This edition was not in the Hoe or Huth library.”

“Books, manuscripts, and autograph letters of great interest from various owners will be sold at Sotheby’s in London, on June 3, 4, and 5. Autograph manuscripts of Lord Byron from Newstead Abbey, the property of Lieut. Gen. Sir Herbert Chermside, are among the offerings. Verses by Byron upon hearing the report that he had made Miss Bristol an offer of marriage, a parody upon ‘The Little Grey Man,’ in ‘Monk’

Lewis's 'Tales of Wonder,' are accompanied by a note by Miss Pigot, stating that the report was conjectured to have been spread by the lady herself, and that the whole is a true tale, even the description of the lady's dress being accurate. The poem is apparently unpublished. It begins:

Mary Ann was a spinster in Southwell well known,
The Darling was she of her parents alone.
The Plague of her fellows by day and by night,
So few in her presence could e'er find delight,
For no maiden surpass'd, or perhaps ever can
In prudish demeanour, the fair Mary Ann.

"'Harriet, Why That Pensive Brow?' and 'Harriet, Why Such Circumspection?' are poems that were addressed to Harriet Maltby. 'Young Oak, When I Planted Thee Deep in the Ground' are verses addressed to an oak in the garden of Newstead Abbey, which was planted by Byron in the ninth year of his age and at his last visit was in a state of decay. Auto-graph directions for his will are dated August, 1811. The most remarkable feature is the proviso that his body is to be buried in the vault of the garden at Newstead and that his dog is not to be removed from the vault. Byron's 'Fugitive Pieces,' Newark, 1806, is the rare earliest volume of his poetry, the whole issue of which, with the exception of only four known copies, was burnt by the author on the advice of the Rev. J. Becher immediately after it was published. Of the other three copies one belonged to Mr. Becher himself and is now in the late Mr. Buxton-Forman's library; the other two were sold at auction on June 1, 1907, and December 10, 1912, respectively. The present is a presentation copy to J. M. B. Pigot, with auto-graph inscription on the half-title and drawing in pen and ink and sepia of the Byron arms. Its interest is enhanced by the fact that a poem to the recipient is printed on page 46, and that the volume has for many years been preserved at Newstead Abbey, having belonged to Colonel Thomas Wildman, of Newstead."

The following theory of the origin of the pen name O. Henry is a new explanation of this author's book name, and very likely the true one—it is so whimsical.

We sometimes wonder, if an author could foresee the fame his writings would later attain, if he would select just that par-

ticular title under which he would be known to posterity. Circumstance and "happenstance" seem to determine this important fact, and mere chance decided this as it did so much else in William Sidney Porter's life.

"The origin of William Sydney Porter's pen name, O. Henry, has not hitherto been established. He is reported to have said that he found it among the names of those listed in the *Times-Democrat* or the *Picayune*, of New Orleans, as attending some of the Mardi-Gras functions. This is improbable, as he did not begin to write stories from New Orleans, but from Columbus, O., and it was in the latter place he first used the now famous pseudonym. When asked once what the "O." stood for, he laughed and said "Olivier," a few of his stories being signed Olivier Henry. I have always thought it possible that some clue to the name might be found, but I doubted whether, if the clue were reported from a book, the book would be one that O. Henry was known to have used, and used frequently enough to impress the name. All vestige of doubt has, however, been removed from my own mind by the following letter, which came to me a few weeks ago from Dr. Paul B. Barringer, a former chairman of the faculty of the University of Virginia and later president of the Virginia Polytechnic Institute.

"Dr. Barringer writes from Charlottesville, Va., under date of March 17, 1918:

"At various times in my life I have run upon chemical analyses made by a Continental chemist who signed himself "O. Henry." While the substances under analysis were adapted to use in the *Materia Medica*, I had no idea until yesterday that the man was a pharmacist. In looking up the preparation of hydrocyanic acid in "The United States Dispensatory," found in the hands of every drug clerk in the United States, I found (pages 64 and 398) O. Henry twice referred to, in short search. Seemingly he was of Antwerp, as he wrote a good deal for the *Journal de Pharm. d'Anvers*, and also Paris pharmaceutical papers. In fact, I find his trail from 1833 to 1857, and he touched many of the lines a Southern drug clerk would be interested in, quinine, cinchonine, etc. Can it be possible that this short, crisp, unusual name, that hits the eye from the page, ever caught the eye of the young drug clerk, Sydney Porter, and stuck? O. Henry, it looks like a vocative. The edition of the U. S. D. that I used in looking this up

was the seventeenth of 1894, but the dates show that pharmacist O. Henry has been in these editions from quite early.'

"Turning to the fourteenth edition of 'The United States Dispensatory' (Wood and Bache, 1877), which O. Henry used when he was a drug clerk in his uncle's store in Greensboro, N. C., I find frequent references to 'O. Henry' (see pages 308, 376, 1424, etc.), 'Henry Jr.,' 'Henry Sr.,' and 'Henry.' The later editions of the 'Dispensatory' which the great short-story writer used in Austin, Texas, and in Columbus, Ohio, contain the same references to the famous French family, and thus convert a surmise of origin into a practical certainty. When it is remembered that Will Porter had from early boyhood an unerring feeling for odd and arrestive names as well as faces, and that he was filling prescriptions from 'The United States Dispensatory' when he first signed the name O. Henry to a short story (see 'O. Henry Biography,' pp. 155, 169), the evidence becomes, it seems to me, practically coercive that here and here alone the pen name took its origin.

"The man whose name has been thus strangely popularized was one of the most distinguished French chemists of the nineteenth century. Etienne-Ossian Henry, curtly abbreviated into O. Henry in the 'Dispensatory,' was born in Paris in 1798 (not, as Larousse has it, in 1793) and died there in 1873. Son of a distinguished father, Noël-Etienne Henry (1769-1832), and father of a distinguished son, Emmanuel-Ossian Henry (1826-1867), he has inscribed his name indelibly as analyst, discoverer, and benefactor upon the pages of his country's scientific annals. There are interesting sketches of his life in Larousse's 'Grand Dictionnaire Universel du XIXe Siècle' (1873, Vol. ix) and in 'La Grande Encyclopédie' (Vol. xix)."—*Prof. C. Alphonso Smith, in the Nation.*

NOTES

Most persons, if asked what the name of the Oxford Press suggested to them, would probably reply, "India paper." The discovery of this revolutionary product was made three-quarters of a century ago, but over twenty years went by before it was utilized in a large way. In 1841 an Oxford graduate brought home from the Far East a small fold of extremely thin paper, manifestly more opaque and tough for its substance than any paper manufactured in Europe. He presented it to the Press, and it was found to be just sufficient for twenty-four copies of the smallest

Bible then in existence, diamond 24mo. These were printed, and made books of barely a third of the usual thickness. Although £20 apiece was offered for them, none were sold; they were presented to Queen Victoria and other persons. The incident was forgotten, but in 1874 experiments were begun again, and the next year a Bible similar to those of the edition of 1842 was placed on the market. In a short time a quarter of a million copies had been sold.

As every one knows, the English court delighted in revels or dramatic spectacles as early as the time of Edward III, and under Henry VII a minor official of the court acted by royal appointment as master of these spectacles. Under Henry VIII the office became more important, and an officer of the Wardrobe was permanently employed to look after its duties, all appointments theretofore having been temporary. John Farlyon received a patent in 1534 as Yeoman of the Revels, and just a decade later Sir Thomas Cawarden was appointed Master of the Revels, the first to hold that office independently of any other. The chief of the masters under Elizabeth was Edmund Tilney, a manager of very respectable ability, who not only controlled all the court entertainments, but in time extended his powers over all plays and professional actors in London and the whole kingdom. Shakespeare knew him well, for he was in office when the playwright arrived in London and died in it about the time Shakespeare went back to Stratford. The succession to Tilney was one of the ambitions of John Lyly. After various incumbents had held the office, in 1623 Sir Henry Herbert, the younger brother of George Herbert, the poet, received it. Until 1642 he was dictator of the dramatic world in London, then taking the field beside his king against the Roundheads. He returned to his office with the Restoration, holding it till his death in 1673.

We sympathize heartily with those critics who resent the turning of "Alice in Wonderland" into a school book, and a very much edited school book at that. Just why a book that means so much to childhood—and to old age, too, for that matter—should be dragged into the classroom, and have notes and "Foreword" thrust upon it, is difficult to understand. But the thing has been done, "Alice in Wonderland" has become a text-book, and the editor is Mr. William J. Long. The worst of it is that Mr.

Long's "notes"—they are called "Notes and Harmonies"—are humorous, or *intended* to be humorous.

The following resolution was unanimously passed by the National Education Commission on the National Emergency in Education at its session of April 12, 1918, at N. E. A. headquarters, 1400 Massachusetts Avenue, Washington, D. C.:

"The National Education Association Commission on the National Emergency in Education and Necessary Readjustment During and After the War, representing thousands of loyal and patriotic teachers, believes the practice of giving instruction to children in the common branches in a foreign tongue to be un-American and unpatriotic, and we believe that all instruction in the common branches for all children in every state in this union should be in the English language. We therefore recommend that the instruction in the common branches in both private and public schools in all states be given in the English language only, and that every legitimate means, both state and federal, be used to bring about this result."

Mrs. Mabie, widow of Hamilton Wright Mabie, is collecting material for a book of memoirs of her husband, and has announced that all those who have letters from him or personal recollections of incidents connected with his life which would be of interest in the preparation of the proposed volume would confer a favor by allowing his literary representatives to see such letters or accounts of such incidents or stories.

President Wilson has consented to the issue of his various addresses during the war in a text-book edited by Professor George McLean Harper, of Princeton, in Henry Holt & Co.'s English Readings for Schools, under the general editorship of Professor Wilbur S. Cross, of Yale. The book will probably appear early in May and about a quarter of it will contain ante-bellum papers.

The Macmillan Company has taken over the entire book business of the Outing Publishing Company, and recently reissued about one hundred volumes previously published by the latter concern.

Speaking of dictionaries, Webster is the most used, the Century the most comprehensive and encyclopedic, and the Standard has the greatest number of new words. The atlas part of the Century Dictionary is now published and sold separately, and

there is an abridged Standard for \$1.50, with 80,000 words and phrases and 1,200 pictures.

Boni & Liveright will publish this month, postponed from some months ago, a volume of selections from the poetry of the North American Indians under the title, "The Path on the Rainbow." George Cronyn has gathered and compiled the selections, Mary Austin has written an introduction, and the illustrations and decorations have been made by J. B. Platt, who only waited to complete them before joining the American Camouflage Corps.

Littell's *Living Age* has been taken over by the same group of editors that have taken over recently the *Atlantic Monthly* and made it such a popular, while literary success. The *Living Age* will be continued much as usual, giving the cream of the English periodicals, the only departure being excerpts from leading continental journals as well.

NEW BOOKS OF THE MONTH

ESSAYS AND CRITICISM.—*The Method of Henry James*, by Joseph Warren Beach. New Haven: Yale University Press. *The Negro in Literature and Art in the United States*, by Benjamin Brawley. New York: Duffield & Co. *Literary Chapters*, by W. L. George. Boston: Little, Brown & Co. *Illustrations of Chaucer's England*. Edited by Dorothy Hughes. New York: Longmans, Green & Co. *An Estimate of Shakespeare*, by John A. McClorey, S.J. New York: Schwartz, Kirwin & Fauss. *Giant Hours with Poet Preachers*, by William L. Stidger. Abingdon Press. *Last Lectures*, by Wilfrid Ward. Longmans, Green. *Whitman and Traubel*, by William English Walling. New York: Arens. *The Dramatic Records of Sir Henry Herbert, Master of the Revels, 1623-73*. Edited by Joseph Quincy Adams, Jr. New Haven: Yale University Press. *Correspondence of Sir Arthur Helps*. Edited by his son, E. A. Helps. New York: John Lane Company. *The Profession of Journalism*. Edited by Willard Grosvenor Bleyer. Boston: The Atlantic Monthly Press. *Appreciations and Depreciations*, by Ernest A. Boyd. New York: John Lane Company. *Anglo-Irish Essays*, by John Eglinton. New York: John Lane Company. *Shandygaff*, by Christopher Morley. New York: Doubleday, Page & Co. *French Literary Studies*, by T. B. Rudmose-Brown. New York: John Lane Company. *Problems of the Actor*, by Louis Calvert. New York:

Henry Holt & Co. *Tell Me Another Story*, by Carolyn Sherwin Bailey. New York: Milton Bradley Company. *The Foundations and Nature of Verse*, by Cary F. Jacob. Columbia University Press. *Creative Criticism*, by J. E. Spingarn, Major 311th Infantry. New York: D. Appleton & Co.

POETRY.—*A Bibliography of the Works of Robert Louis Stevenson*, by Col. W. F. Prideaux. London: Frank Hollings. *The Habitant and Other Typical Poems*, by William Henry Drummond. New York: G. P. Putnam's Sons. *The Muse in Arms*, by E. B. Osborn. New York: Frederick A. Stokes Company. *The Melody of Earth*. Selected by Mrs. Waldo Richards. Boston: Houghton Mifflin Company. *Songs of Sunrise*, by Denis A. McCarthy. Boston: Little, Brown & Co. *Mountain Roses*, by Mitchun Pavitchevitch. Rendered and edited in English by Woislav M. Petrovitch. A volume of selections from the poems of a Serbian poet. New York: Joseph A. Omero. *Somewhere Beyond*. A Year Book of Francis Thompson. Compiled by Mary Carmel Haley. New York: E. P. Dutton & Co. *Georgian Poetry*, 1916–17. This volume supplements the two previous series of 1912–13, and 1913–15. New York: G. P. Putnam's Sons. *George Edward Woodberry*. Contemporary American Poet Series, by Louis V. Ledoux. Cambridge, Mass.: The Poetry Review Co. *Poetry and National Character*, by W. Macneile Dixon. New York: G. P. Putnam's Sons. *Metaphor in Poetry*, by J. C. Jennings. New York: Charles E. Merrill. *The Stag's Horn Book*. Edited by John McClure (Knopf; \$1.60 net), is a collection of English convivial and merry verse from early days to our own. *Posthumous Poems of Algernon Charles Swinburne*. Edited by Edmund Gosse and Thomas James Wise. New York: John Lane Company. *The Poets of Modern France*, by Ludwig Lewishon. New York: B. W. Huebsch. *Some Nursery Rhymes of Belgium, France and Russia*. Selected and rhymed into English by L. Edna Walter. New York: The Macmillan Company.

M. McC. B. AND T. Q. B.

EDUCATIONAL NOTES

EFFECT OF THE WAR ON SCHOOLS IN GERMANY

In response to requests for information on present educational conditions in Germany, the Bureau of Education, Department of the Interior, has made public the following translations from an article by Dr. Paul Hildebrandt in the *Vossische Zeitung*, Berlin, January 23, 1918. After reciting the early enthusiasm of German youth for the war, and their activities in behalf of war measures, the article continues:

"The sixth grade pupils of 1914 are now about to be promoted to the upper third. They have become accustomed to the war. Who can wonder, then, that now in the fourth year of war our children exhibit signs of change? Too many of the restraints have been removed which should shape their development—the loosening of family ties, the father at the front, the mother employed away from home, and in the lower ranks of society doing the work of men; the omission of school discipline. Of the teachers of the Berlin public schools, for instance, two-thirds have gone into the army. The remainder are over-worked. Dropping class periods, or combining classes together are the order of the day. In the higher schools half of the teachers are in the army. Furthermore, standards in the higher institutions of learning have gradually been lowered until the final examination has been pushed back fully two classes. All these conditions have influenced our students and have weakened their persistence, since they see that they can attain a scholastic standing without effort that formerly demanded the severest application.

"Young people follow the law of their nature. They are guided by the impressions of the moment and they cannot permanently resist them. In addition, as time went on, especially in case of the students of higher institutions, and particularly in the towns, the hardship of inadequate nourishment appeared. It is the unanimous judgment of medical specialists that the children of the middle classes suffered most in this respect. General attention was attracted to the fact that the children were less sensitive to reproof, that they paid no more attention

to threats, because the school authorities had directed that they should be treated with every leniency, and since promotions no longer represented any definite standard of accomplishment. This special consideration for the children was most obvious in the schools of the large cities. Were not harvest work and the country vacation necessary to maintain the health of the coming generation, and was it not necessary for a great many to be set back in their studies so that they required repeated concessions to maintain their rank and thereby continually lower scholastic standards of their classes?

"That spirit of voluntary service which at the beginning of the war revealed itself in its fairest aspect has now disappeared. Everywhere we hear lamentations over the increasing distaste shown for military service. Pupils collect articles now for the reward, not from patriotism, and the older pupils have their struggles. Shall they take advantage of the opportunity to leave school with a half-completed education, or shall they avoid placing themselves in a position where they will have to enlist for their country? What an unhappy indecision even for the best of them, those who really think about the matter.

"Furthermore, in these ranks of society which are less influenced by tradition, discipline, and education, we find increasing violations of the law. At the first this manifested itself merely in an increase of theft. More recently it has taken a decided turn toward personal assaults. It is true, the latter are still negligible in proportion to the total number of juvenile offences, but they are increasing every year. Already the number of violent crimes committed by youths in the city of Berlin is more than three times the number reported in 1914.

"Thus, dark shadows are falling over the brilliant picture of 1914. Every disciplinary influence, every effort of the still fundamentally sound German nation must be exerted to oppose this tendency, and to lead the children back to the path of rectitude."

WAR TIME COMMUNITY CENTERS

"Every schoolhouse a community capitol and every community a democracy."

With this as his motto, Dr. Henry E. Jackson, of the Bureau of Education, of the Department of the Interior, has prepared a special war-time bulletin on "The Community Center: What it is and how to Organize it." The bulletin was prepared for use in connection with the joint campaign conducted by the Council of National Defense and the Bureau of Education, to organize local communities for national service. It will be distributed free.

In his bulletin Dr. Jackson says:

"Our three most urgent national needs are to mobilize intelligence, food and money. But it is not possible to mobilize them until we first mobilize the people. The nation's present need has made apparent the necessity of organizing local communities. The Council of National Defense discovered it through its experience in the war. The Bureau of Education had begun the task before we entered the war. These two organizations have now united their forces for the accomplishment of their common purpose to promote community organization throughout the nation. The slogan of the one is: *Every school district a community council for national service.* The slogan of the other is: *Every schoolhouse a community capitol and every community a little democracy.* President Wilson has clearly indicated the profound significance of this movement in the letter he wrote to commend it.

"The creation of a democratic and intelligent social order is essentially the same task, whether our approach to it be local, national, or international. To establish free trade in friendship in all three communities is the goal of the community center movement.

"The post office, corner store, and saloon are passing as social centers, but they must be replaced with something better if they are not to be replaced with something worse. For only he can destroy who can replace. The public school, therefore, stands before an open door of opportunity to become a neighborhood club, where the people can meet on terms which preserve their self-respect.

"The schoolhouse used as a neighborhood club renders an invaluable public service. It seeks to create the neighborly spirit essential for concerted action. The means employed are

various—games, folk dances, dramas, chorus singing—which require the subordination of self to cooperative effort, dinner parties, where the people break bread in celebration of their communion with each other as neighbors. These activities not only render a service to the individual by promoting his happiness and decreasing his loneliness, they discover in the community unsuspected abilities and unused resources. To set them to work not only develops the individual but enriches the community life.

"It thus becomes apparent that the neighborhood club furnishes the key to the possible solution of a variety of problems—the Americanization problem, for example. The object of the community-center movement is to achieve freemen's citizenship, both for native and foreign-born alike. But citizenship means membership. It is obvious that the teaching of English to aliens is not sufficient to make them members of America. To acquire the language as a means of communication with their fellows is, of course, a necessary preliminary. But it is only a means to an end. If they are ever to feel that they belong with us, the right hand of fellowship must be extended to them. The neighborhood spirit alone can create in them the spirit of America."

ENLIST—AND GO TO COLLEGE

Many a 1918 high school graduate is debating with himself this year: Shall I go to college, or shall I enlist at once for military service?

The War Department has just made it possible to do both. It says, in effect, to the ambitious young American: "You serve your country by going to college. To make sure that you do not lose thereby the opportunity of serving your country in a direct military capacity, you will be asked to join the special U. S. Army college training units that are to be formed. You will be liable for service at a moment's notice, but because you are worth more to the nation with your college training than without it, you will be expected to stay in college until called by the Government."

The War Department's announcement provides that beginning with September, 1918, military instruction, under officers and noncommissioned officers of the Army, will be provided in

every institution of college grade enrolling for the instruction one hundred or more able-bodied students over the age of eighteen. The necessary military equipment will be provided by the Government. There will be created a military training unit in each institution. Enlistment will be purely voluntary, but all students over the age of eighteen will be encouraged to enlist. The enlistment will constitute the student a member of the Army of the United States, liable to active duty at the call of the President. It will, however, be the policy of the Government not to call the members of the training units to active duty until they have reached the age of twenty-one, unless urgent military necessity compels an earlier call. Students under eighteen, and therefore not legally eligible for enlistment, will be encouraged to enroll in the training units. Provision will be made for coordinating the Reserve Officers' Training Corps system, which exists in about one-third of the collegiate institutions, with this broader plan.

"This new policy aims to accomplish a two-fold object," the War Department announces, "first, to develop as a great military asset the large body of young men in the colleges; and second, to prevent unnecessary and wasteful depletion of the colleges through indiscriminate volunteering, by offering to the students a definite and intermediate military status."

No nation has made such generous provision for combined military and college education as has the United States in this new plan. The youth who avail themselves of the privilege will be serving their country's immediate as well as future needs.

CURRENT EVENTS

CATHOLIC UNIVERSITY OF AMERICA

On Wednesday, May 1, in the assembly room, McMahon Hall, the Right Reverend Rector, Bishop Shahan, delivered the inaugural discourse on the Chair of the Immaculate Conception, recently founded by a generous layman, whose name, at his own request, is withheld for the present. The purpose of this chair is to teach in perpetuity at the University the life and example of the Blessed Virgin and to demonstrate from Catholic Theology and the history of the Church Her eminent place in the plan of divine redemption. During the month of May four lectures were given on this foundation by the Reverend Bernard A. McKenna, S.T.L. The subjects were "The Blessed Virgin and Christ," "The Blessed Virgin and the Church," "The Blessed Virgin and the World," and "The Immaculate Conception." These lectures were delivered, respectively, on Wednesdays, May 8, 15, 22, and 29, and were open to the public.

Rev. George M. Sauvage, C.S.C., of Holy Cross College and Professor of Psychology at the University, who has been serving as Chaplain in the French Army since the beginning of the war, delivered a lecture in the assembly room, McMahon Hall, on Thursday evening, May 2, at 8 o'clock. The subject of Lieutenant Sauvage's discourse was "The Soul of France." It was well attended by the professorial and student body.

Another interesting and well-attended lecture was that of the Very Rev. James A. Walsh, President of the Catholic Foreign Mission Society of America, on "Catholic Missions in China," delivered to the student body on the evening of May 7 in the chapel of Gibbons Hall.

NATIONAL EDUCATION ASSOCIATION

The 1918 convention of the National Education Association will be held at Pittsburgh from June 29 to July 6. The preliminary announcements promise a full and varied program, with subjects of papers and discussion most timely and important.

The preliminary program follows:

MONDAY AFTERNOON, JULY 1, 2 O'CLOCK

Robert J. Aley, Vice-President, National Education Association, Orono, Maine, presiding.

Music—2.00—2.20:

Community and patriotic singing—Leader, Will Earhart, Pittsburgh, Pa.

Scripture reading:

Adele Bradford Hatton, Denver, Colo.

Addresses of welcome:

Samuel Hamilton, Superintendent of Allegheny County Schools, Pittsburgh, Pa.

E. V. Babcock, Mayor of the City of Pittsburgh, Pittsburgh, Pa.

W. M. Davidson, Superintendent of Schools, Pittsburgh, Pa.

Response:

Josephine Corliss Preston, State Superintendent of Public Instruction, Olympia, Wash.

President's address—"Building the New Civilization":

Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo.

"The New Program of the National Education Association—An Opportunity and a Responsibility":

Nathan C. Schaeffer, State Superintendent of Public Instruction, Harrisburg, Pa.

MONDAY EVENING, JULY 1, 8 O'CLOCK

Music—8.00—8.20:

Community and patriotic singing—Leader, Will Earhart, Pittsburgh, Pa.

"War Modified Education in England":

A representative of the Government of Great Britain.

"War Modified Education in Italy":

A representative of the Government of Italy.

"War Modified Education in France":

A representative of the Government of France.

The governments of Great Britain, Italy, and France have been invited to send representatives of their departments of education and of their national education associations to this meeting. There is a desire for our National Education Asso-

ciation to send delegations to meetings of the National Education Association in foreign countries.

TUESDAY AFTERNOON, JULY 2, 2 o'CLOCK

Music—2.00–2.20:

Community and patriotic singing—Leader, Will Earhart, Pittsburgh, Pa.

“Character Education”:

David Snedden, Professor of Education, Teachers' College, Columbia University, New York, N. Y.

“Educational Contributions to Thrift”:

Walter A. Jessup, President, State University of Iowa, Iowa City, Iowa.

“Solving Thrift Problems Through Child Training”:

Kate Devereux Blake, Principal, Public School No. 6, Manhattan, N. Y.

“Thrift and National Service”:

Frank A. Vanderlip, Chairman, National War Savings Committee, Washington, D. C.

TUESDAY EVENING, JULY 2, 8 o'CLOCK

General Topic: Education for Democracy

Music—2.00–2.20:

Community and patriotic singing—Leader, Will Earhart, Pittsburgh, Pa.

“The War's Challenge to Democracy”:

James A. B. Scherer, Member National Council of Defense, Washington, D. C.

“As the Average Man Sees It”:

John Collier, President National Community Center, New York, N. Y.

“The Ultimate Unit in Democracy”:

P. P. Claxton, National Commissioner of Education, Washington, D. C.

“America's Experience in Democracy—What Are Its Failures and Successes?”

Franklin K. Lane, Secretary of the Interior, Washington, D. C.

WEDNESDAY AFTERNOON, JULY 3, 2 O'CLOCK

General Topic: The National Emergency in Education

Music—2.00–2.20:

Community and patriotic singing—Leader, Will Earhart,
Pittsburgh, Pa.

“Education and Our Democracy”:

W. C. Bagley, Professor of Education, Teachers' College,
Columbia University, New York, N. Y.

“Training for National Service”:

Thomas E. Finegan, Deputy Commissioner of Education,
Albany, N. Y.

“Competent Teachers for American Children”:

Lotus D. Coffman, Dean of the School of Education, Uni-
versity of Minnesota, Minneapolis, Minn.

“National Support for Education”:

Payson Smith, Commissioner of Education, Boston, Mass.

“Enlisting the profession for Our National Program”:

Carroll G. Pearse, President, State Normal School, Mil-
waukee, Wis.

“Why We Should Have a National Department of Education”:

J. A. C. Chandler, Superintendent of City Schools, Rich-
mond, Va.

“The National Emergency in Education”:

George D. Strayer, Professor of Educational Administra-
tion, Teachers' College, Columbia University, New York,
N. Y.

The Government and Foreign Service is the militant keynote of the program of the evening session. By that time it is expected that the military situation will be such as to make this one of the outstanding programs of the session. The following speakers have been invited to address the convention on the subjects here given:

“Why Should the Government Train for Foreign Service?”

Glen Levin Swiggett, Chairman of Committee of Fifteen
on Educational Preparation for Foreign Service, Wash-
ington, D. C.

"Bases of Pan-American Accord in International Relations":

Leo S. Rowe, Secretary-General of the International Commission, Washington, D. C.

"The Rôle of Women in the New Internationalism":

Mrs. Louis F. Post, Member of Executive Committee, Women's Auxiliary Committee of the United States, Second Pan-American Scientific Congress, Washington, D. C.

"The Foreign Trade of the United States; Some Essential Problems and Their Solution":

James A. Farrell, President, National Foreign Trade Council, New York City.

"The Cooperation of Government and Business in the Conduct of Foreign Trade":

William C. Redfield, Secretary of the Department of Commerce, Washington, D. C.

"The Diplomatic Policy of a Democracy":

Robert Lansing, Secretary of State, Washington, D. C.

THURSDAY FORENOON AND EVENING, JULY 4

The program for Thursday forenoon and Thursday evening is not in complete form. Among those to deliver addresses are:

Marion L. R. Burton, President, University of Minnesota, Minneapolis, Minn.

G. Stanley Hall, President, Clark University, Worcester, Mass.

Martin G. Brumbaugh, Governor of Pennsylvania, Harrisburg, Pa.

Two of America's distinguished war-time leaders are scheduled for these programs. Further announcements will be made later.

FRIDAY FORENOON, JULY 5, 10 o'CLOCK**"Tradition in Education as Affected in the West by the War":**

J. A. Churchill, State Superintendent of Public Instruction, Salem, Oreg.

"The Trend of Reform in Education as a Result of the War":

John T. McManis, Professor of Education, Chicago Normal College, Chicago, Ill.

"Training Pupils for Citizenship":

J. E. Goldwasser, Specialist in Immigrant Education, New York, N. Y.

"Our Profession Shall Not Go into Bankruptcy":

Joseph E. Swain, Chairman, N. E. A. Committee on Teachers' Salaries, Tenure, and Pensions, Swarthmore, Pa.

Business meeting—11.00–12.00.

FRIDAY AFTERNOON, JULY 5, 2 O'CLOCK

General Topic: War Modified Education and the Rise of the Common Life Through It.

Music—2.00–2.20:

Community and patriotic singing—Leader, Will Earhart, Pittsburgh, Pa.

"War Modified Education, the Teachers, and the Schools":

Walter R. Siders, Superintendent of Schools, Pocatello, Idaho.

"War Modified Education and the Dilution of Women in Industry":

Hilda Mulhauser Richards, Chief of the Woman's Division of the United States Employment Service of the Department of Labor, Washington, D. C.

"War Modified Education, Labor, and Democracy":

Samuel Gompers, National President of the American Federation of Labor, Washington, D. C.

"War Modified Education and Its Relation to Illiteracy":

Cora Wilson Stewart, President, Kentucky Illiteracy Commission, Frankfort, Ky.

"War Modified Education and the Rise of the Common Life Through It":

A. E. Winship, Editor, *Journal of Education*, Boston, Mass.

SCHEME TO CLOSE PARISH SCHOOLS

A storm of protest has arisen as the result of an attempt to amend the State constitution of Michigan so as to prohibit the attendance of children at private schools. The Detroit *Free Press* says: "If only a small part of the things said condemnatory of the measure are true, it is bad enough, and quite warrants the opposition in this city which has arisen among

people interested in educational matters without regard to their religious affiliation or sentiment. So far as Detroit is concerned, the mere outlawing of the parochial schools and private schools would be a disaster." A significant and informative treatment of the question has appeared in an article contributed to the *Detroit Journal* by Charles D. Cameron, which is here reproduced. The writer says:

"Petitions for an amendment to the State constitution restricting the education of young children to the public schools are being circulated.

"Strong opposition already has developed to the proposition among educational and civic interests.

"Patriotic forces are also aroused against it. They fear it will promote dissension in war-time, when unity is vitally needed.

"It is claimed that the proposed law would close the fifty Lutheran parochial schools, the forty Catholic parish schools, and the scores of private schools in Detroit.

"It is also asserted that the law would limit the teaching activities of the Y. M. C. A. and Y. W. C. A., and close certain State institutions.

"The amendment is drawn in such a way, according to its opponents, as to take the education of every child of five out of the parents' hands.

"Adoption of the amendment would entail an expenditure of between \$25,000,000 and \$50,000,000 in Detroit alone to replace the closed institutions. This would seriously boost taxes.

"Following is the language of the amendment, copied from the official petition furnished by the Wayne County Civic Association, 228 Broadway Market Building:

"Article XI, Section 16. All residents of the State of Michigan, between the ages of 5 and 16 years, shall attend the public schools in their respective districts until they have graduated from the eighth grade. *Provided*, That in districts where the grades do not reach the eighth, then all persons herein described in such district shall complete the course taught therein.

"Section 17. The legislature shall enact all necessary legislation to render Section 16 effective."

"Catholic and Lutheran parents are only a part of those affected by the above amendment.

"Any parents of a child 5 years old will immediately be forced to send that child to a public school. He cannot wait until the child is a little older.

"Every 5-year-old child, no matter whether he is healthy or sick, normal or abnormal, blind or seeing, deformed, crippled, or tuberculosis, or mentally defective, must go to the public school. And no matter what his handicaps, he must stay in school until he finishes the eighth grade or is 16 years old.

"A blind child can no longer be sent to the State institution, because he must attend the school 'in his district.' The State School for the Blind at Lansing, the State School for the Deaf, at Flint, must close their doors, and so must all other institutions except the district schools.

"Children of five or over must not be taught in private schools like the Liggett School. They must not be taught at home by tutors or governesses. Unless they have completed the eighth grade in their respective districts, they cannot go to the Detroit school for boys, or to business college, or to boarding schools, or home schools.

"Indeed, under this amendment, even a reformatory like the Industrial School for Boys, or the school for girls at Adrian, or any other public or semi-public reformatory for juveniles would be suppressed. Only the public school and the school in that district would rule. A parent in the country who wishes to pay tuition for a child in a city school could not do so. He could send that child only to the school in the district, no matter if that school were the poorest and the teacher the least capable in Michigan.

"Naturally, this very remarkable amendment has aroused the teachers of the State. In the near future a number of important educational conferences will be held. Private school teachers, boarding school masters, business college proprietors, Y. M. C. A. and Y. W. C. A. leaders, and leaders of juvenile reform, with home protective associations, will be invited to these conferences.

"The amendment would close Catholic parochial schools valued at \$10,000,000 upwards; it would close Lutheran schools valued at \$1,000,000 upwards; it would close the lower departments of the University of Detroit, and stop many educational activities in the Y. M. C. A. and Y. W. C. A.

"It would limit the operation of institutions like the Cass Technical High School; it would close all the private day schools, Catholic, Protestant, Jewish, wealthy or charitable.

"It would immediately compel the erection of immense new school buildings.

"It would also add immediately to the annual tax burden. The Catholic schools alone cost the parents of that faith \$2,000,000 a year.

"Just who are behind this campaign is not yet known. However, the parents and teachers who are opposing it say they will have a sure way of determining this.

"Two thousand signatures have already been received. Fifty-seven thousand are needed.

"If the 57,000 names are obtained, they will be filed with the Secretary of State. Then they will be copied by the opponents of the amendment and printed in a booklet. A fund will be provided for the publication and state-wide circulation of this booklet, with the names and addresses of all the signers.

"It has been known for months that an attack on non-public schools was planned. An attempt was made in the last legislature to have a bill introduced on the lines of this amendment. No one who was approached could be induced to introduce the bill.

"It has never been known just who have been encouraging or supporting this plan of attack. The names of five incorporators of the Wayne County Civic Association have been filed with the articles of incorporation, but the roster of general membership is not given out."

The *Michigan Catholic*, in its issue of April 18, has spoken directly and clearly to the Catholic body on the situation. A section of its remarkably good editorial will be of general interest:

"The initiative process of making laws and the intricate ramifications of many existing enactments and their interrelation, especially in school matters, make alertness and vigilance on the part of all citizens imperative. We have heard from time to time about movements to tax churches and schools or in some other way to subject private education to regulations which ultimately will destroy liberty of education. But the

attempt recently made by the subterranean Wayne County Civic Association is the boldest, the meanest, and most sweeping attempt to establish Prussianism in the State of Michigan. Fortunately, public opinion is strongly set against this dastardly assassination of liberty, so strongly, we think, that hardly anyone who cares for his reputation as a decent citizen will put his name as a Bismarck on the petition. The petitions are open to inspection, we believe.

"Underlying the Michigan plot is no doubt the thought fostered by some un-American bigots that 'the public school is the only place where American citizens are made.' This sentiment was expressed some eighteen years ago in the declaration of principles of the National Educational Association (now National Education Association). This sentiment has projected itself for many years in the plan of establishing in Washington, the seat of our Government, a Department of Education instead of a Bureau of Education. This plan is again strongly promoted at present. The *School Review* of April reports that the Association of College Presidents has submitted to the chairman of the Senate Committee on Education, and at his request, the following statement:

"'Since education is universally recognized as the first corollary of democracy, it seems incongruous that it should not be recognized as of equal rank in the councils of the nation with that accorded to commerce, labor and agriculture, all of which have representation in the President's Cabinet.'

"Presidents Judson, McCracken and Campbell have elaborated a detailed program in which, to our great surprise, the sentence of Humboldt is quoted: 'What we desire in the government, we must first put into the minds through the schools.' It is hardly in good taste to quote Humboldt. We are surprised to see such a statement, because we are fighting exactly against that kind of autocracy which uses the schools as a means of its undemocratic aims.

"Objections are raised, and justly so, as reported in the *School Review*, first, the familiar argument of State rights and local control, and, secondly, that the present crisis is a very inopportune time for pressing the question. The *School Review* brushes these objections aside. It assures us that the majority

of school men of the N. E. A., recently gathered in Atlantic City, and a score of other associations, embracing practically all the more prominent organizations of the country, heartily supported the movement. Of course, any association that did not support a plan which will ultimately be the grave of American liberty of education does not belong to the more prominent organizations. Such organizations are probably ranked as inferior clubs, at least in the eyes of the above promoters, and standardization of higher degrees and of teachers' qualifications and national plans for the certification and employment of teachers by the department is especially advocated as being beyond State action. Thus speaks President J. W. Crabtree, chairman of the Emergency Council on Education (*School Review*, April, p. 296).

"We have not heard that the Catholic Educational Association—and this certainly is one of the more prominent associations—has endorsed the plan. We do not think that it ever will or can endorse such a plan, because the final results (or result) aimed at, viz.: to control all educational activity through the Federal Government is but too plain. It becomes painfully plain in the last shot fired in the *School Review*. "England Germany, France, have national departments of education. Why should education in the greatest democracy of them all be left stranded in one subbureau of the Department of the Interior?"

"This flattering question is answered by anyone who has common sense and a spark of liberty in his heart. France is no democracy in the right sense of the word; liberty of religion and education is crushed there. France is no model of education for the great democracy of America. Germany can hardly be held up as a model at the present time. Liberty of education in the American sense of the word is unknown. England is indeed more liberal, but recently it was quite near, even in this war-time, to crush to a great extent liberty of education, and has fortunately seen its mistake and withdrawn the drastic bill.

"What inspiration in education can France, Germany or England give America? What absurdities and injuries are committed in the name of democracy! We are living in a free

republic where we enjoy liberty of conscience, of religion, of business enterprise and educational enterprise. Why go to European countries that know not such liberty? Why forge chains to fetter American citizens when we are sending our best men and are sacrificing all our resources to win the fight for democracy? Indeed, in the heads of some people democracy means autocracy and most shameful suppression of liberty is advocated in the sweet name of democracy.

"No doubt more than ever before must we heed the warning: *"Eternal vigilance is the price of liberty!"*"

CATHOLIC STATISTICS FOR 1918

There are 17,416,303 Catholics in the United States (not including our island possessions), according to the 1918 edition of "The Official Catholic Directory," published and copyrighted by P. J. Kenedy & Sons, of Barclay Street, New York. According to the tables of the 1918 edition, the net increase in the number of Catholics for the year 1917 amounts to 393,424. Fifty-nine dioceses and archdioceses reported increases, four showed decreases, and thirty-eight made no changes in the population figure. This does not mean that the thirty-eight dioceses in question are at a standstill, but simply indicates that no new diocesan census was possible last year.

Comparing the figures of the 1918 issue with those of the 1908 volume, it is found that the increase in the number of Catholics during the past ten years has been 3,538,877.

According to Joseph H. Meier, who has compiled the Directory for more than a decade, the figure 17,416,303 is not at all exaggerated; in fact, the figure is low, as no records can be kept of the "floating" Catholic population, and as nearly all of the thirty-eight dioceses making no change have surely increased in population during the past few years. If it were possible to show the increases for the thirty-eight dioceses, among which are some of the important archdioceses in the country, and if it were possible to gather data on the "floating" Catholic population of the United States, Mr. Meier feels that he would be absolutely safe in saying that the actual Catholic population of this country would be shown to be over 19,000,000. Special care was taken so that the young men in the mili-

tary service would not be counted twice; that is, once in the diocese in which the camp or cantonment was located and again in their home dioceses. Arrangements were made to include only the Catholic soldiers and sailors in their home dioceses.

If to the figure 17,416,303, which is the population of the United States proper, are added the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, the United States possessions in Samoa, the Hawaiian Islands, Porto Rico, and the Philippine Islands, it is found that the total number of Catholics under the protection of the Stars and Stripes is 26,266,642.

There are several new features in the 1918 edition of Kenedy's Official Catholic Directory, and one to which special attention ought to be called is the list of Catholic Army and Navy chaplains. The section in question was held open until the last possible moment, and in the list will be found the names of 309 Catholic priests who were serving under the Stars and Stripes when that particular form went to press.

According to the general summary of the new Kenedy publication, there are now 20,477 Catholic priests in the United States. Of this number 14,922 are secular priests and 5,555 are priests of religious orders. Other figures taken from the summary are as follows:

Archbishops, 13; bishops, 93; churches with resident priests, 10,369; missions with churches, 5,448; seminaries, 106; seminarians, 7,238; parochial schools, 5,748; children attending parochial schools, 1,593,407; colleges for boys, 217; academies for girls, 677; orphan asylums, 297; homes for aged, 109.

PATRICK J. McCORMICK.

BOOK REVIEWS

The Achievement of the British Navy in the World War, by John Leyland. London: Hodder & Stoughton, 1917. Pp. vii + 95. Paper. Price, 1 shilling.

The chapter headings are: Duties and Responsibilities of the Sea Service; The Centre of Sea-Power; Sweeping the Enemy from the Oceans; The Grasp of the Mediterranean, Sea- and Land-Power; Dealing with the Submarines; The Navy and the Mine; The Navy and Army Transport; The Navy That Flies; Officers and Men of the Navy; What the British Navy Is and What It Fights For.

Britain in Arms (L'Effort Britannique), by Jules Destree, with a Preface by Georges Clemenceau. Translated from the French by J. Lewis May. New York: John Lane Co., 1917. Pp. xv + 292. Paper.

Lord Northcliffe's War Book, with Chapters on America at War, being a Revised and Enlarged Edition of "At the War." New York: George H. Doran Co., 1917. Pp. 283. Paper.

The Expansion of Europe, The Culmination of Modern History, by Ramsay Muir. Boston: Houghton Mifflin Co., 1917. Pp. xv + 300. Cloth.

Two paragraphs in the preface give the purpose of this volume: "We realize today, as never before, that the fortunes of the world, of every individual in it, are deeply affected by the problems of world politics and by the imperial expansion and the imperial rivalries of the greater states of western civilization. But when men who have given no special attention to the history of these questions try to form a sound judgment on them, they find themselves handicapped for the lack of any brief and clear résumé on the subject. I have tried, in this book, to provide such a summary, in the form of a broad survey unencumbered with details, but becoming fuller as it comes nearer to our time . . . My second purpose is rather more ambitious. In the course of my narrative I have tried to deal with ideas rather than with mere facts. I have tried to bring out the political ideas which are implicit in, or which result from, the conquest of the world by western civiliza-

tion; and to show how the ideas of the west have affected the outer world, how far they have been modified to meet its needs, and how they have developed in the process. In particular, I have to direct attention to the significant new political form which we have seen coming into existence, and of which the British Empire is the oldest and the most highly developed example—the world-state, embracing peoples of many different types, with a western nation-state as its nucleus. The study of this new form seems to me to be a neglected branch of political science, and one of vital importance. Whether or not it is to be a lasting form, time alone will show. Finally, I have tried to display, in this long imperialistic conflict, the strife of two rival conceptions of empire; the old, sterile, and ugly conception which thinks of empire as mere domination, ruthlessly pursued for the sole advantage of the master, and which seems to me to be more fully exemplified by Germany; and the nobler conception which regards empire as a trusteeship, and which is to be seen gradually emerging and struggling toward victory over the more brutal view, more clearly and in more varied forms in the story of the British Empire than in perhaps any other part of human history."

The Forum of Democracy, by Dwight Everett Watkins, and Robert Edward Williams. Boston: Allyn & Bacon, 1917. Pp. ix+194.

"The aim of this book is to inspire patriotism, to set forth the democratic ideals of the United States and its associates in the Great War, and at the same time to furnish classes in reading and speaking with a new, interesting and stimulating collection of the writings and speeches of the master minds of today."

Conditions in the Sugar Market, January-October, 1917, by Joseph E. Freeman, Esq. New York: The American Sugar Refining Company, 1917. Pp. 80.

My Children's Robert Louis Stevenson Paint Book. New York: Lloyd Adams Noble, 1917.

Mother Goose Pictures My Children Love to Cut Out (and Assemble). New York: Lloyd Adams Noble, 1917.

Around the World with the Children, An Introduction to Geography, by Frank G. Carpenter. New York: American Book Co., 1917. Pp. x+133.

Hamilton's Standard Arithmetic, Book One, by Samuel Hamilton, Ph.D. New York: American Book Co., 1917. Pp. 256+xv.

Hamilton's Standard Arithmetic, Book Two, by Samuel Hamilton, Ph.D. New York: American Book Co., 1917. Pp. 300+xx.

Hamilton's Standard Arithmetic, Book Three, by Samuel Hamilton, Ph.D. New York: American Book Co., 1917. Pp. 374+xxii.

Everyday English Composition, by Emma Miller Bolenius. New York: American Book Co., 1917. Pp. xii+340.

The Science and the Art of Teaching, by Daniel Wolford La Rue, Ph.D. New York: American Book Co., 1917. Pp. 336.

The author of this volume covers in a very elementary and superficial way many subjects of great importance.

New American History, by Albert Bushnell Hart, LL.D. New York: American Book Co., 1917. Pp. viii+650+lvi.

Catholic Education, A Study of Conditions, by Rev. J. A. Burns, C.S.C., Ph.D. New York: Longmans, Green & Co., 1917. Pp. ix+205.

The reader is prepared for a good piece of work on the present conditions of education from the author of "The Catholic School System in the United States," nor will he be disappointed as he peruses this brief and eminently readable volume. The chapter headings are: General Conditions; Religious and Moral Teaching; The Psychological Side; Inner Relations; Teaching the Children; High Schools for Boys; The Secondary Education of Girls; College Growth and Tendencies; Inner College Problems;

Seminaries. Of course, it would be unreasonable to expect in so brief a space a full presentation of the problems in this vast field. What one should look for is a balanced judgment and broad outlook of the philosopher and historian of education who is thoroughly conversant with the thousand things that he must leave unsaid for want of space. This is a perfectly legitimate excuse for omissions, provided that the omissions are relatively unimportant matters, but the great central outstanding features should be present. One is, therefore, somewhat at a loss for the line of reasoning which led the author to omit in his pages all mention of one of the most significant, perhaps the most significant, feature of Catholic high school education in the United States at the present time, a movement which has resulted in one hundred and sixty of our leading Catholic high schools accepting a standard curriculum furnished by the Catholic University, covering every part of the field for the full four years' course. The examination papers at the end of the year are set by the University and the papers are all corrected by University professors. More than twenty thousand papers were corrected at the University in 1917. In this way, a curriculum is devised which meets the curriculum of the elementary school on the one hand and of the college, on the other. For any pupil taking the prescribed course and passing successful examinations in it at the end of each year is admitted without question, not only to Trinity College, but to all the colleges affiliated with the University and to state institutions of collegiate grade in several of the states.

THOMAS EDWARD SHIELDS.

Report of the Proceedings and Addresses of the Fourteenth Annual Meeting of the Catholic Educational Association, Buffalo, N. Y., June 25, 26, 27 and 28, 1917. Columbus, Ohio, 1917. Pp. viii+511.

This volume, like its predecessors, contains a number of valuable papers on timely topics of Catholic education. Some of these papers have already appeared in the REVIEW. The fourteen volumes of this publication constitute, at present, one of the most valuable sources of Catholic education in the United States. The volumes are furnished to all the members and may be had by applying to the Secretary General, 1651 East Main St., Columbus, Ohio.

Christopher Columbus, in Poetry, History and Art, by Sara Agnes Ryan, with an introduction by Rev. F. A. McCabe. Chicago: The Mayer & Miller Co., 1917. Pp. 259.

The book is well printed and well illustrated, but its title is somewhat misleading. Only 165 pages come under the title, and it will seem to many a pity that the volume did not end here. The following 56 pages which are devoted to "Lourdes and the Eucharistic Congress," "Some Memories of Mexico," and "Personal Letters and Testimonials to Miss Ryan Pertaining to Her Book, Florence in Poetry, History and Art," make a somewhat incongruous part of the volume, however valuable these things are in themselves.

Educational Tests and Measurements, by Walter Scott Monroe, Ph.D., Assisted by James Clarence DeVoss, A.M., and Frederick James Kelly, Ph.D. Boston: Houghton Mifflin Co., 1917. Pp. xxii+309. Price, \$1.50.

During the past few years a multitude of educational surveys have been undertaken by various bodies of experts, chiefly by the United States Bureau of Education, the General Education Board, and the Carnegie Foundation. The printed accounts of these surveys constitute a body of technical literature on the subject that is very valuable indeed, but that is scarcely accessible to the average teacher, who, for the most part, lacks the scientific training requisite for a proper appreciation of the facts set forth, and generally lacks both time and inclination to systematize these facts in such a way as to render them serviceable in the classroom. The present volume represents an attempt to bring the most conspicuous of these results within the reach of principals and teachers. The time now seems ripe for a clear and simple statement as to the nature of the different tests which have been evolved, their use, their reliability, what are the best standard scores so far arrived at, and, in particular, how to diagnose the results and apply remedial instruction. This the three authors of the present volume in the series have attempted to give, and to make their work of the largest possible usefulness to normal school students, teachers, and principals of the schools, they have cast the whole in language so simple and untechnical that the average grade teacher can read the book and understand it. In addition, to give still larger value to the book, they have added a number of

chapters, written in a similar simple and readable style, giving the essential elements needed in understanding simple statistical methods, the meaning of scores, the unreliability of school marks and their relation to standardized scores and the use of standardized texts in the work of school supervision.

The words just quoted, in which the scope and character of the work is sufficiently indicated, are from the pen of Ellwood P. Cubberley, editor of the Riverside Textbooks in Education, the series to which the present volume belongs.

THOMAS EDWARD SHIELDS.

The Congregation of Jesus and Mary, Cameos from its History, with a Foreword by the Rev. Sydney Smith, S.J.
London: Burns & Oates, 1917. Pp. xix+139.

In this charming little volume may be seen an outline sketch of the foundation and spread of the community, the courage, zeal and simplicity of its members everywhere winning to Christ the little ones, and in it may be traced, without difficulty, the splendid ideals which have inspired and are still inspiring the Catholic teaching Sisterhoods of our day. There is not a dull page in the book, and one rises from its perusal refreshed and invigorated.

THOMAS EDWARD SHIELDS.

Standards in English, A Course of Study in Oral and Written Composition for Elementary Schools, by John J. Mahoney.
Yonkers-on-Hudson: World Book Co., 1917. Pp. xi+198.
Price, \$0.90.

This volume constitutes one of the School Efficiency Series. It is brief and clear-cut. The page is not burdened with elaborate argumentation, and bears evidence on every page of the skill and precision of the author. It aims at establishing a minimum standard and of showing how, by careful work through grade after grade, the final goal may be reached in each grade, which is described as "to graduate pupils able to write an interesting paragraph of clean-cut sentences unmarked by misspelled words or by common grammatical errors." In this little volume the author has broken away from the traditional methods. His book will be welcomed by the grade teachers whom it cannot fail to interest and to help.

The Wool Industry, Commercial Problems of the American Woolen and Worsted Manufacture, by Paul T. Cherington. Chicago: A. W. Shaw Co., 1916. Pp. xvi+261.

This volume confines its treatment to the commercial problems involved in the industries producing woolen and worsted fabrics. It is not concerned with sheep-raising, nor indeed with wool-growing. It is concerned solely with the buying and selling of raw materials and finished products. In this it is shown that it is the demand in the market for finished goods and the availability of supply that govern production. "Early in this investigation it was observed that the characteristics of the woolen and worsted industries are determined, not so much by problems of raw material supply, or of cloth production, as by the problems involved in marketing the finished fabrics. It became evident, for example, that the present relative importance of the output of worsteds, as compared with woolens, is not due to the greater number of sheep being grown which produce wool suitable for such fabrics. On the contrary, it appeared that whatever connection exists between these phenomena, the change in the character of the demand for fabrics is the cause, and the change in the character of wool-growing the effect, rather than vice versa. Again, the large scale of the worsted mills and their marked geographic concentration seem to be largely due to the conditions under which staple worsteds are sold. In other words, it became plain that in both industries the causal forces in the development of the production activities are the wants and habits of the buying public." This volume will be much appreciated by students in economics and by those who are interested particularly in the industries in question. It is very well written.

The Scientific Study of the College Student, by Harry Dexter Kitson, Ph.D. Princeton, N. J.: Psychological Review Co. Pp. 81.

This brochure is published as one of the Psychological Monographs, Whole No. 98 of the Psychological Review Publications, 1917. The work is decidedly in the right direction. The accumulating evidence of psychology as applied to education makes the old procedure of devoting the instructor's entire time to the matter of instruction unpardonable. The student that is to be educated demands careful study. President Harper of the University of

Chicago in 1905 expressed his conviction that the efforts of educators would turn in this direction, but it is not easy to alter practices that have been established for ages. If Dr. Kitson is correct, we are already in the dawn of a better day. "The rapidly evolving ideals of twentieth century education are bringing to light another responsibility that rests upon college and university administrators. Academic failures of students must be recognized as necessary subjects for investigation. The tendency of the past has been to accept the academic 'cripples' rather ungraciously as necessary phenomena of the normal curve of distribution, or else summarily to dismiss them on a general charge of incompetency. An awakened conscience, however, is prompting a new attitude towards these academic weaklings—a recognition of the obligation to study the individual in order to determine the cause of his deficiency, and then to apply remedial measures. So long as an institution accepts and retains a deficient student as a matriculant it owes him not merely low grades but special efforts looking towards their elimination. The needs of the better-than-average student are also being seen in a clearer light. Institutions of learning are coming to see that special capacity deserves special opportunity and the establishment of 'honor courses' represents the recognition of the obligation to adapt instruction to individual needs."

Dr. Kitson gives an account of the work that is being done to meet the needs of the individual student of the University of Chicago. His chapter headings are: The Ideal of Individualized Instruction; Psychological Tests for College Students; Description and Discussion of Tests; Psychological Norms for College Students; Comparison between College Groups; Training for Efficiency in College; and Vocational Guidance in the College Student.

THOMAS EDWARD SHIELDS.

An Experiment in the Fundamentals, Giving the Results of Tests Made in the Cincinnati Schools with Two Kinds of Practice Material, by Cyrus D. Mead. Yonkers-on-Hudson: World Book Co., 1917. Pp. xiv + 54.

This little volume is one of the School Efficiency Monographs.

The following pamphlets will interest the readers of the Review.
A Spanish Catholic's Visit to England, Impressions by Fran-

- cisco Melgar, Translated from the Spanish, with Introduction and Notes by Thomas Okey. London: Hodder & Stoughton, 1917. Pp. 56.
- Poland and the Germans.** London: The Complete Press, 1917. Pp. 44.
- Ireland and Poland, A Comparison,** by T. W. Rolleston. London: T. Fisher Unwin, Ltd., 1917. Pp. 22.
- Enlistment for the Farm,** by John Dewey. New York: Columbia University Press, 1917. Pp. 11.
- Columbia War Papers,** by Roscoe C. E. Brown. New York: Columbia University Press, 1917. Pp. 7.
- Extracts from a Review of Dr. Yocom's "Culture Discipline and Democracy,"** by Friedrich Baumann, with a Rejoinder by Dr. Yocom. Philadelphia: Christopher Sower Co., 1917. Pp. 29.
- American Loyalty,** by Citizens of German Descent. Washington: Government Printing Office, 1917. Pp. 24.
- Marian Poems,** Contributed to The Queen's Work Poetry Contest. St. Louis: The Queen's Work, 1917. Pp. 46.
- The Personal Relation in Industry,** by John D. Rockefeller, Jr. New York, 1917. Pp. 43.
- Spiritistic Phenomena, and Their Interpretation,** by J. Godfrey Raupert, K.S.G. Buffalo, N. Y.: Catholic Union Store, 1917. Pp. 64.

The Catholic Encyclopedia and Its Makers. New York: The Encyclopedia Press. Pp. viii+192.

Long before the appearance of its last volume the Catholic Encyclopedia had already won the right to rank as the monumental work of Catholic scholarship in the English tongue. The high standard set in the beginning was consistently maintained to the end, and as volume succeeded volume the execution of the work itself elicited universal admiration. How this great achievement was made possible is modestly told in the present volume.

An introduction of six pages briefly describes the making of the encyclopedia by telling of the organization of the editorial staff, the plans and methods of the editors and the business of publication; the body of the work, about 200 pages, portrays

the makers, a list of 1,452 contributors. With each name go short biographical notes, the list of articles contributed by the writer and in most instances his or her photograph. Needless to say the last is not the least interesting feature of the book. It adds a real attraction to this unique Catholic "Who's Who" for the world of scholarship and literature.

The writers represent, so we are told, 43 countries, a fact attesting the international character of the Encyclopedia and also the utility of the present book for those who will want to know the official, professional or scientific position of the writers whose articles are perused. Our educational institutions and teachers would do well to procure this companion volume to the Encyclopedia. For educational purposes it enhances the value of the work a hundred fold.

PATRICK J. McCORMICK.

Young Folks' Music Study Plays, by Carol Sherman. Philadelphia: Theodore Presser, 1917.

In our schools we have been endeavoring to bring before the minds of our children in a concrete way the great deeds in the lives of statesmen, warriors, and the great men of the ages. This has been done by depicting incidents in their lives in dramatic form. This plan is found beneficial to the child, for when a child participates in or witnesses a performance in which the leading events in the lives of great men are depicted, his interest is so aroused that he will always remember.

In this work, we have the incidents in the lives of great composers of music, such as Beethoven, Bach, Mendelsohn, Mozart, brought home to children in such a way that they will appreciate these composers the more when once they are able to play their compositions. It is an excellent means to bring home to children the fact that greatness is not all a matter of chance, but comes only to those who labor and strive after it. Again it is a great help in making children understand the characteristic marks of the compositions of the masters. The plays are very simple, requiring little or no scenery or costumes. They may be made regular school-work by being merely read in class as a history lesson. It is evident that the author has had some experience as a class-teacher and dramatic director. Teachers will find the plays very practical and useful. They can suit their own taste as to the

advisability of using the plays as regular class-work, or making of them elaborate stage productions.

F. J. KELLY.

Child's Own Book of Great Musicians. A Series of Six Biographies for Children, by Thos. Tapper. Bach, Mozart, Schubert, Mendelsohn, Schuman, Handel. Price, 15 cts. each. Philadelphia: Theo. Presser, 1916.

This is a very ingenious work in which the child writes its own story of the facts in the life of a great musician, by inserting illustrations in their proper place. The story of the lives of the great composers is written in very simple language. Instead of having the illustrations printed in the book, they are supplied on a separate sheet to be cut out and pasted in their proper place. This completed, at the back of the book there are blank pages upon which the child is to write his own story of the great musician, based on the facts and questions found in the book itself.

This series not only furnishes a pleasing and interesting task for children, but also teaches them the main facts with regard to the life of each of the great musicians, an educational feature worth while. When finished, the book is sewed by the child, signed by him, and thus he actually makes it his own work. It is a work of permanent musical and educational value, and should commend itself to teachers of music to beginners.

F. J. KELLY.

High School Songs. Prepared by Sarah Boyer Callinan. Allyn & Bacon, 1917. Pp. 350.

This interesting collection contains one hundred and seventy songs of all grades of difficulty able to be mastered by older children. The songs are selected from ancient and modern composers, and all have great musical and educational value. In addition there are several illustrations, a history of music of fifteen pages, and a special musical information for the student. It is a work that will appeal to and be of particular interest to the High School student. The interesting footnotes to the different songs are of great assistance, both to the teaching of the song, and in the singing of it intelligently. It is a collection that can very well be recommended to our teachers of high schools for boys and girls.

F. J. KELLY.

The New Chardenal, A Complete French Course, by C. A. Chardenal, Revised and Rewritten by Maro S. Brooks. Boston: Allyn & Bacon, 1916. Pp. xxvii+381.

Listening Lesson in Music, by Agnes Moore Fryberger. Introduction by Osbourne McConathy. Chicago: Silver Burdette Co., 1917. Pp. 276. Price, \$1.25.

This timely and useful book will be welcomed by all who are engaged in the teaching of music to children. It is of especial value to those teachers who, in addition to their regular duties in the classroom, must also teach singing. Such teachers, as a rule, have little or no special musical training.

The various chapters of the book are so arranged as to cover matter for each grade, from the first up to and including the High School Grades. The work is supplementary to phonographic records. At the very end of the work is found a graded list of the records mentioned in the book as well as all the words of the song records. It is a work that teachers will find advantageous to investigate.

F. J. KELLY.

The Art of Music. A Narrative History of Music in 14 Volumes, edited by Leland Hall and Cesar Saerchinger. Introduction by C. Hubert Parry, Mus. Doc. New York: The National Society of Music, 1917.

This, the latest work of its kind, was begun in 1915, and the last or 14th volume appeared July, 1917. The scope of the work is so vast that it would require an individual review of each volume to do it justice. As this would mean a too lengthy consideration for our purpose, we will be satisfied to go into such detail as will give our readers some little idea of this monumental work.

The work aims to be a standard for study and reference, furnishing the serious student of music and the music lover, a mine of information, providing the historical background, which the musician of today needs for intelligent judgment. It is a real modern scientific criticism of the art of music. Mr. Arthur Fauvell, in his introduction to the fourth volume of this series, aptly says: "Prophecy, not history, is the most truly important

concern of music in America." The writer of music today is concerned in intelligently correlating the past and present productions, rather than in allowing his fancy to be based upon chance or exaggerated ideas of what the composition should be.

The first four volumes are devoted to a phase of the art called a "Narrative History" of music, which deals with the criticism and analysis of the works of composers. These four volumes are historical in character and are primarily instructive. For this latter reason especially the teachers of music in our schools will find them advantageous and useful in their work. The five following volumes, V to IX, treat the art of music from its practical side. The singer will have recourse to volume V, the organist to volume VI, the pianist to volume VII, the orchestra and choir leader to volume VIII, those interested in opera to volume IX. In volume X we have music treated in its relations to the dance, for the mathematical forms for dancing are to be found in music, the very soul of which is rhythm. The two parts of the work, the historical and practical, are correlated and unified in volume XI and XII, the Dictionary and Index, and illustrated by musical examples in volumes XIII and XIV.

Theoretically, the work is of the greatest value. It contains short essays on harmony and on form, and many passages of explanation of similar matters scattered through all the volumes, acquainting the music student with the fundamental principles of musical theory and the standard types of musical structure, thus affording him valuable aid to appreciative listening. The work will give the student that general knowledge of the most important schools and the greatest individuals of music history, which is not only a powerful aid to the enjoyment of music, but is, nowadays, come to be considered an essential part of a liberal education. Moreover the student will gain sufficient familiarity with music itself and sufficient understanding of the instruments by which it is produced, so that he can discriminate between good, bad and indifferent music, thereby developing his taste. The work is valuable, in that it instructs the student historically, it refines his taste, it intensifies his enjoyment of good music by teaching him how to listen.

To the beginner of music as well as to the educated musician, this work is a boon. It should be in the library of all who make a pretense to study music seriously. Especially valuable is it in

the school where both the student and teacher can have access to it at all times during the years of study of the art.

F. J. KELLY.

Playing and Singing Book, by Miss Frothingham. Chicago: Clayton F. Summy, 1917.

This attractive work is designed for both boys and girls. Of all the problems that the teacher of children is confronted with, the most difficult is the choice of the right kind of music suitable to their years, which will at the same time keep them interested. The author here seems to have solved the problem. Children, as a rule, love to sing, and they will recall to mind melodies better if they can hum them, or to which words can be added. The authoress of this work seems to have a unique gift for beautiful melody, and she develops these melodies in a simple, interesting and charming manner. This little volume is a real treasure and every teacher of singing whose work is with small children will find it very useful. The character of the words and music is bound to interest children, while at the same time it has a real educational value.

F. J. KELLY.

A Book of Musical Knowledge, by Arthur Elson. Boston: Houghton Mifflin Co., 1916. Price, \$3.50 net.

The author here has given us a most valuable book for the music lover's library. The work is one of the most comprehensive of its kind, giving in an entertaining and interesting way the essentials of musical information, beginning with the most primitive attempts in the art, noting its progress in the pagan world and the early Christian times, in the Middle Ages, and in the different schools of harmony, counterpoint and composition. The different forms of musical composition are treated as to their development in a logical and clear way. There is a section on the subject of musical instruments, information that is very helpful to the student of music. It traces the history of the piano, the organ, stringed and wind instruments, giving much information not generally had by the ordinary musician. The lives of great composers down to the present day are briefly outlined. A course of study, with the object of encouraging and developing a higher appreciation of

music, concludes the work. It is a comprehensive work of reference for the serious student, which will meet his ordinary wants.

F. J. KELLY.

Keyboard Harmony, by Uselma Clark Smith. Boston: Boston Music Co., 1916. Pp. 87, bound in cloth.

Most of the works of harmony that we are acquainted with are based on the principle that the student should depend on paper and pencil for the solution of the problems contained in these works. Again the authors of these works, in fact of all works of harmony, do not approve of the use of the keyboard in the study of this important branch of musical culture. Whether it should be used or not is a debated question. This work is designed for students of harmony, who would prefer the use of the keyboard to perfect their knowledge in this necessary branch of musical education. The author is a thorough musician, an organist of note, a teacher, and the work certainly reflects his ability. One thing to be noted in the work is that nineteen pages, almost one-fourth of the book, treat of intervals and ear-training, the foundation work of harmony. The work does not treat harmony in an extensive way, but rather presents the subject in a new and interesting manner.

F. J. KELLY.

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METHODS OF TEACHING RELIGION¹

Our Catholic teachers may not be as familiar as the clergy with an important article entitled "The Unification of Catechetical Instruction," contributed to The Ecclesiastical Review for March by the Rev. Roderick MacEachen. The article bears an editorial note stating that it has been examined and approved by competent authority in Rome. It brings the message that catechetical instruction is to be reformed throughout the Catholic world. Pope Benedict XV is about to resume the work of the Vatican Council in behalf of a universal catechism. The preliminary work has in fact already begun. Father MacEachen says: "Copies of all the different catechisms have been sent to Rome by the Bishops of the world. Those that are written in strange languages are now being translated into one of the familiar tongues. These catechisms will be used as directive matter in the compilation of the new text."

The proposed doctrinal unification will be a kind of codification. It will do for Christian Doctrine what the new code has done so admirably for Canon Law. It will be in reality a codification of Christian Doctrine. Without doubt there are many real advantages to come from an official and universal text for catechetical instruction; from one that will be theologically accurate and pedagogically well constructed, and it is safe to say that in no part of the Christian world will the benefits be more evident than in our country, for with us in recent years could easily be seen the best reasons for such a common text, conformable at once to the language of the country and that of the child of foreign parentage.

¹ Paper read by Rev. P. J. McCormick, at the Annual Convention of the Catholic Educational Association, San Francisco, Cal.

The new catechism will not appear, however, until many serious difficulties are overcome, and it will have its own peculiar disadvantages. No one understands these better than Pope Benedict himself, for as Father MacEachen says: "He has studied the question from every side. He has pondered over the needs of his spiritual children in all parts of the world. His plans embrace the wise solution of the problem with all its obstacles. He will carry out a project that is far greater than the issuance of a Little Catechism for the universal church. He will establish a unified system of religious teaching that will be universal. He will institute a unification of Christian Doctrines that will be all-comprehensive."

Some phases of the plan for this stupendous work are outlined. Three theologians are to be selected to draft the texts; a commission will also be appointed for the compilation of the final version, and this latter will be submitted to the Bishops of the world for their examination and to elicit their suggestions. It is clear, of course, that such a comprehensive work can only be forecasted at present in a very general way. It will require years to bring the project to completion—in that time many important modifications may be made. Meanwhile Christian Doctrine must be taught and with the best means at hand. The prospect of the new and official catechism is encouraging but it does not offer any present solution of our many difficulties. Even when it does appear, great a blessing as it will be, when we shall have a trustworthy text from the doctrinal viewpoint, and at the same time one pedagogically sound, all of our problems will not have been solved. The new catechism itself will have to be taught. It will not work automatically. If it is to be a finer instrument than any we have since used, it will demand greater skill from the teacher. For present and future needs, consequently, it is still quite pertinent to examine the matter of our methods of teaching religion.

The success of a method depends for the most part upon the efficiency of the teacher. In a paper on methods of teaching religion it is not out of place, we believe, to remark at the outset, that in our program for improvement in teaching religion the first consideration should be the status of the

teacher. Our Catholic teachers must be trained to teach religion. If we demand that the normal school or novitiate train and equip them with pedagogical skill, give them not only a knowledge of methods but a course of training in them so that when they appear in the schools they command a method for every subject they teach, we can make no exception to the detriment of religion. Catholic teachers should have their special method for this subject before all others, and they should be grounded in the principles on which their special method rests. One who is familiar with the present condition of our teaching of religion can scarcely refrain from making such an observation as this, trite as it may appear, for all improvement in methods is conditioned by improvement in the teacher's training. And we venture the assertion that not even Pope Benedict's Catechism will succeed unless the teachers are trained properly to use it. The catechetical method, all know, is not a new one but on the contrary about the most venerable we have. It antedates Christianity. In the earliest Christian schools it was so much used that it gave its name both to teacher and school. Our teachers have been familiar with it from childhood. By it they were themselves taught. It has in short been the most commonly used method in our schools and our successes and failures have been very much bound up with it. According to present indications it is destined to be more extensively used in the future. Now, the catechetical method is but one kind of method. By its nature, simple and flexible, it is adaptable to use in the teaching of many subjects. Years ago most of the subjects of the curriculum were taught by a catechetical method. There were catechisms of history, geography and physiology. This method encouraged the briefest kind of presentation of a subject in book form and for that reason perhaps as much as any other was it so widely used. It depended for its success, like any other method, on the skill and ability of the teacher. Before going further may we not inquire—Why has it been discarded as a method for most of our present-day subjects? Was it merely because the method was old? Or, was it because this simple and ready weapon for teaching had too many shortcomings to make it any longer available? Long usage would

not banish it from the schools, rather would it tend to keep it there, for the schools are notoriously conservative. It was the abuse of it, we are constrained to believe, and the neglect of its primary principles, which forced the catechetical method into the background and into the disrepute with which it is commonly held.

In this paper on the methods of teaching religion, it would be impossible, even if it were desirable, to treat of all the methods with which the subject might be taught. It may, therefore, be best to concentrate attention on our most common method, the catechetical, to view it in conjunction with its necessary auxiliary methods and to examine the principles on which it rests and depends for successful operation.

For successful use the catechetical method must have its auxiliaries. In itself it does not furnish even the bare necessities or essentials in method. Without the supplementary methods it results in verbal memorizing and the appearance rather than the reality of learning. With that sort of result no doubt many are familiar. What ridiculous answers have we not heard in catechetical recitations; what ludicrous distortions of the words of the text in the answers of the children, and what innumerable instances have we not known of the failures in study when question and answer work had characterized the course in Christian Doctrine! This could not be possible if the lesson had been properly taught, if the teacher had done what the catechetical method required him to do for his pupils.

We have said that this method does not supply even the barest essentials for teaching; it requires auxiliary methods and furthermore it rests upon and depends upon certain primary principles for successful teaching. The latter principles are not peculiar to the catechetical method: they are the basic principles of all method and must be respected if any subject is to be successfully taught.

A glance at a typical lesson in one of our current catechisms will enforce this view. It contains the substance of the lesson in the form of question and answer. But where is the preparation of the material for presentation to the child's mind? Where is the exposition of it? Where the necessary illustra-

tion and correlation with the child's mental content? Yet all of these and more must be attended to before the child may know the answer to the question. Hence the necessity for the auxiliary methods and devices that the teacher must draw upon if his work is to be effective. What these auxiliary methods are, and what their use, will perhaps better appear if we examine some of the principles of method referred to above and on which the catechist must depend if he uses the traditional method.

Father MacEachen quotes Pope Benedict as saying that truths memorized by children without understanding are of little or no value to them. "The truths," he says, "should be regulated according to the capacity of the child." Here is an excellent reference to one of the fundamental principles of method, viz., adaptation or adjustment, the regulating of the truths to the capacity of the learner. Unless the thoughts to be perceived be so adjusted to the child's intelligence, and in language suitable to his needs, the first step in the way of acquiring knowledge is not to be accomplished. While this adjustment may be in a certain measure realized for the children of a grade or a given age in a text-book, it is the teacher's office to see that it is realized for all the children in his care. In the first place then we note the principle of adaptation or adjustment, and with it call attention to what the teacher has to do if he uses a catechism in order to supply what the catechetical method does not give him. He must make the approach to the thought and present it in language suitable to present needs.

The second principle to be noted is that of interest—the fundamental nature of which none will question. It is like stating a platitude to say now-a-days that for successful teaching interest must be aroused and sustained. By it are conditioned the quality of attention and the character of the impression given the child's mind. But how is it aroused and maintained? By the mere reading or proposing of a question as in the catechism? Perhaps in a rare case it may be. But will it be increased or maintained by merely explaining or offering the answer? Here is where the teacher's skill is invoked, and here his resort to more than catechism is impera-

tive. Interest may begin with a question: it may also cease with an answer. It is the teacher's place to see that it is thoroughly aroused with the question and sustained sufficiently long for the learning of the subject at issue. It may be a long time in the process of teaching before the answer can be safely given. To give it too soon may be to defeat his purpose, to kill interest, and shut off further mental activity.

The center of interest is usually a problem, a question, a difficulty. The question in the catechism, either in the words of the text, or as framed by the teacher, may be able to arouse interest: the answer in many cases should be withheld or suspended, so to speak, until the teacher has done his work of presentation, until all the material necessary for grasping and understanding the subject has been handled. This may call for an expository method, for the use of observation, or for further interrogation in order to learn if the child mind is ready and prepared for the new material. Not until then should the answer be given.

It sometimes happens that the answer in the catechism is a definition, an accurate theological statement clearly setting forth an article of faith or a point in doctrine. It is the final word on the question at issue. Now from its very nature such a statement should not be the first thing given a child. His mind is not, as a rule, ready for it. He should be led up to it gradually so as to appreciate its worth when finally he gets it. The definition is, as a rule, the last thing arrived at in any subject. Much has been known, for example, about electricity and aviation before the nature of the forces and the laws involved were set forth in a satisfactory definition. When the definition comes, we have the last word on the subject. It is not good pedagogy to give the child first what tends to close the case for him, and this precisely is done if the definitive statement, the sharp and precise definition is the first and chief thing he has to learn. After that the best avenues of interest are closed. There may be many things he can learn in connection with the definition, but the idea he has perceived from it is bare and naked as compared with the rich and living thought material which could have been built up if the final step had been a little delayed. To arouse interest, and

to sustain it, the teacher needs more than the question and answer of the catechism.

In the third place, as a fundamental requisite, the method used, whatever it be, whether catechetical or other kind, must provide for assimilation. It is not enough that the matter be adapted to the child's capacity, that his interest be awakened: the new material must become his own. The teacher who has maintained interest will have gone far towards promoting assimilation. This remains yet to be secured if the child's knowledge is to be real, rather than apparent, a knowledge with understanding rather than the rendition of words and phrases. It is not a memory feat but a thought process. For it again much more than the catechetical method in itself is demanded. What factuly, power, sense may not need to be appealed to in order to make the child think and perceive the point at issue? Just as in the case of interest the teacher's skill in explanation, demonstration, exposition may here be demanded to accomplish his task. Not until the matter is assimilated and made the pupil's own is the teacher to be satisfied.

Finally we may refer to another basic principle in method, the complement of those mentioned above, viz., expression. So far the teacher has been concerned with the exposition or presentation of the lesson, with raising the problem and enabling the pupil to have the material and the method for his study. It is to be assumed now that the pupil undertakes to study, to learn what has been placed before him, or to overcome the difficulty with which he has been confronted. Of course our work in religion is not to be different from that in other subjects; the pupils must have their share of the work to do. Obviously it is not a teacher's task alone. There must follow, consequently, some kind of response from the pupil. In the exercise of expression this is provided. The catechetical method, or any other kind of method, must make room for it.

The recitation has always provided for some sort of expression. Without it the teacher would be unable to know whether the child had studied at all. Now the danger encountered with the catechetical method alone is that the child's expression may be too scanty. If his knowledge consists only

of a remembrance of the words of the text; if he cannot add to or take from what the book says; if he cannot find other words, his own, for example, he has not grasped the thought nor assimilated it, he has no personal control of the subject. If this were harmful in the other subjects, what shall we say of that which is to be the saving knowledge of his life? If he cannot give a reason for the faith that is in him, if he has not an intelligent appreciation of the things so long and carefully taught what hopes are to be held out for his later remembrance and use of his religious learning? One of the most common criticisms and one of the most just of our teaching in the past has been that we have attended too much to giving the pupil information or knowledge and too little to requiring that he give back or make return for what he receives. The pupil's mind has been regarded as the receptacle, the storehouse, for learning. Today while we do not give him less we expect that he will return more. His mind is no longer regarded as the storage in which treasures of wisdom are packed away for use in some remote future; but rather is it regarded as the storage battery, or powerhouse, whose forces and energy are at his immediate disposal and service.

Our recitation in religion should, therefore, require the pupil to express what he has learned. From the fund of knowledge which the teacher supplies in addition to the text, from the body of thought which has been built up something must come from the pupil. What other indication have we that a pupil knows or understands what he has studied?

Apart, however, from this reason that expression is a necessary element in the recitation to indicate the character of the child's work, the exercise of expression is of the greatest advantage to the pupil in the process of study. The effort to express what he thinks he knows will show him perhaps the limitation of his knowledge and the very effort will assist his study. It should be observed that our idea of expression is not merely oral expression. It might very well be, and more frequently than at present, written expression. The task of putting in writing what one has studied is an excellent means of promoting accuracy and of making definite what through oral rendition might still be uncertain and insecure.

As a wholesome means of study it is undoubtedly to be encouraged with our choicest and richest subject, religion.

From another point of view expression is also recommended, and that is the psychological. It may truly be regarded as the completion of the mental process involved in study. "No impression without corresponding expression has become an axiom in physiology and psychology," says Betts in "Mind and Its Education" (p. 246). Inner life implies self-expression in external activities. The stream of impressions pouring in upon us hourly from our environments must have means of expression if development is to follow. "Nor are we to think," continues the same author, "that cultivation of expression results in better power of expression alone, or that lack of cultivation results only in decreased power of expression. There is also a distinct mental value in expression. An idea always assumes new clearness and wider relations when it is expressed. Michael Angelo making his plans for the great cathedral, found his first concept of the structure expanding and growing more beautiful as he developed his plans. The sculptor beginning to model the statue after the image which he has in his mind, finds the image growing and becoming more expressive and beautiful as the clay is moulded and formed. The writer finds the scope and worth of his book growing as he proceeds with the writing. The student beginning doubtfully on his construction in geometry finds the truth growing clearer as he proceeds. The child with a dim and hazy notion of the meaning of the story in history or literature discovers that the meaning grows clear as he himself works out its expression in speech, in the handicrafts or in dramatic representation. So we may apply the test to any realm of thought whatever, and the law holds good: It is not in its apprehension but in its expression that a truth finally becomes assimilated to the body of usable knowledge" (op. cit. 250).

Happily for us our subject lends itself to the highest and noblest form of expression. It sees its final issue in life itself. Not in knowing but in living does it terminate. Religion is not an affair of the intellect alone, but of the whole man. It demands knowing, willing, feeling—living. And expression in this sense is conduct, life itself. The teacher consequently

who would successfully deal with this subject, which from a pedagogical standpoint alone is the richest in the whole range of studies, must first of all be adequately trained for the sublime office. That we repeat is the necessary and indispensable condition for effective teaching. Nothing can replace it. The method he employs, furthermore must be fundamentally sound, established on admitted principles of psychology, and conformable to the requirements of the subject which he treats. Surely he is not to be constrained or hampered by the use of any one method which in itself is not adequate to the tasks of his situation. Rather is he to be the most eager and anxious to use the best in method and procedure which modern study and research have placed at his disposal. The catechetical method, which we have used as our example throughout this paper, will place no undue limitations upon him. Looking back to his Master, who taught the humble and the great, the unlettered and the learned, who spoke in parable and story, in proverb and similitude, who not only questioned his disciples, but as the Gospel frequently says "answering spoke unto them" the teacher of religion will find his inspiration. From Him he has received the content of the new teaching from Him too he will receive the fulness of method, for the science of pedagogy does not contain and never will a sound principle of method that will not be found already embodied in the method of teaching employed by Christ and His holy Church.

PATRICK J. McCORMICK.

THE ANCREN RIWLE¹

(Continued)

From the earliest period a sharp distinction was made among the different classes of those who professed religion. In the introductory chapter of the "Rule of St. Benedict" we find the following classification:

1. *Cenobites or Mynstermonna*.—Those who live in a monastery under a rule or an abbot.

2. *Anchorites or Ancrena*.—Hermits; that is settlers in the wilds. They first spend a probation period in the monastery, then retire to a penitential life in solitude or the wilderness.

3. *Sarabaites or Sylfdemena*.—Self-appointed and a most baneful kind of monk, tried by no rule nor by the experience of a master. Live in groups of two or three, or even singly.

4. *Landlopers or Widscrifhul*.—Wandering monks, even more reprehensible than the third class. They roam about all their lives, staying in different cells three or four days at a time.

In the English versions of the rule for women we find the same distinctions made in regard to Sisters. A thirteenth century edition states there are—

1. *Mynecene*—Nuns living in a monastery under the direction of an abbess.

2. *Ancre*—A recluse.

3. *Self-appointed nuns*.

4. *Wandering nuns, who are declared altogether evil*.

Since the subject of our study has to do with the second class, it may be useful to say a word as to the meaning of the terms ancre or recluse and riwle. The latter is an example of the "linguistic innovations," resulting from French influence. It took the place of the Old English word *regol*, which was derived from the Latin *regula*, a Benedictine term. The ancre, called in Latin *inclusa*, was a nun who, having been trained first in a convent, led a penitential life in solitude quite apart from a nunnery. Thus we are told that the anresses for whom

¹ A dissertation by Sr. Mary Raymond, O.S.D., B.A., Caldwell, N. J. Submitted to the Sisters' College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

the Riwle was composed were "three simple English girls" of the thirteenth century whose very names remain unknown, though at the time of their renunciation of the world they were much spoken of among our ancestors. The author suggests this when he says: "There is much talk of you, how gentle women you are; for your goodness and nobleness of mind beloved by many; and sisters of one father and one mother; having in the bloom of your youth forsaken all the pleasures of the world."¹ In another place he plays on the words *ancre* and *anchor*, saying the former, a recluse, is anchored to the Church as an anchor to a ship. By her prayers and self-sacrifice she should uphold the Universal Church, which is called a ship, against the waves of adversity, the devil's storms, which are temptations. From the very beginning, this idea of not living for self alone, but for the salvation of others, was firmly impressed on the mind of a recluse. Strange as it may seem in these days, the rigidly secluded life of the fathers and hermits of the desert found followers and imitators in England up to the very eve of the Reformation. They were much more numerous than is generally supposed. Very many of the greater monasteries had their hermits or anchorets, and, curiously enough, they were also to be found in the towns and cities, whilst even a few villages are known to have had an anchoret or ancress living within the narrow confines of a room or two, built against the church wall. The mention of these recluses in medieval wills proves sufficiently that their mode of life was deeply appreciated and approved of by our forefathers. Since their liberty was so restricted, they necessarily had servants to attend them. Our three ancreesses, in particular, had their maidens or lay sisters, who acted in the capacity of domestics, and were likewise trained to a certain rigid discipline, as we learn from the eighth book of the Riwle. Therein we read that when an ancress had not her food at hand two women were to be employed, one of whom, plain and of a sufficient age, was to go abroad when necessary; the other was always to remain at home near her mistress. Many directions are given as to the conduct of the former. She was to go out singing her prayers and to hold no conversation with man

¹ "Ancren Riwle," King's Classics, p. 145.

or woman, nor to tarry unnecessarily on the road by standing or sitting. There is a strict injunction that she is to go nowhere else than to the place to which her mistress sends her, and she must not eat nor drink abroad. The two women who thus act in the capacity of lay or outdoor sisters are to be "obedient to their dame in all things, sin alone excepted."² They must possess nothing nor give anything away without her permission. On the other hand, the mistress is earnestly enjoined to look carefully and lovingly after the spiritual and temporal needs of her maidens. "Be liberal to them, though ye be the more strict and severe to yourselves."³ . . . One sentence taken from the prayer said by the lay sisters for their superior will demonstrate what a beautiful bond of charity it was which linked their lives in a common sacrifice: "May the Father, Son, and Holy Ghost, one God Almighty, give our mistress His grace, always more and more, and grant to her and us both to have a good ending."⁴ . . . Again: "If any strife ariseth between the women, let the anchoress cause them to make obeisance to each other, kneeling to the earth, and the one to raise up the other."⁵ . . . They are assured that two things are most pleasing to God and equally hateful to the fiend, namely, peace and concord. The author compares the sisters to a tower which is held firmly together by lime, which typifies charity. When that becomes loose or the bond of charity slackens, then quickly both beauty and strength disappear, and the sisters readily fall a victim to their common enemy, the devil.

The author very quaintly explains why seclusion is necessary for religious. He says: "Men fence round with thorns young trees, lest beasts should know them while they are tender. Ye are young trees planted in God's orchard. Thorns are hardships, . . . and it is necessary for you that ye be fenced round with them, that the beast of hell, when he comes sneaking towards you to bite you, may hurt himself with the hardness, and slink away from you."⁶ He also tells them they

² "Ancren Riwle," King's Classics, p. 320.

³ Ibid, Camden Pub., p. 431.

⁴ Ibid, Camden Pub., p. 429.

⁵ "Ancren Riwle," King's Classics, p. 322.

⁶ "Ancren Riwle," Cam. Pub., p. 381.

cannot flee from the bad without also fleeing from the good, citing St. John the Baptist as an example of the fruits to be derived from solitude.

The old Service Books⁷ preserved in the British Museum give a very interesting account of the ceremony of enclosure. No one was to be enclosed without the sanction of the Bishop, who was to question the candidate closely as to his motives, lest he should entertain proud thoughts as to his merit in being set apart from intercourse with common men. A note states that the same office of enclosure was used for both sexes. On the day before the ceremony the *includendus*—that is, the person about to be enclosed—made his confession and fasted on bread and water. He was then to pass the whole night in prayer in the monastery near his *inclusorium*, diligently keeping a waxen taper burning to brighten perchance his ghostly vigil. The next day, when all had assembled in the church, the Bishop, or a priest appointed by him, addressed an exhortation to the people and then to the *includendus* himself. The latter, after the Gospel of the Mass which followed had been read, offered his burning taper, which was to remain lighted. Then, standing before the altar, he read his profession, or, if he were a layman and unable to do so, a chorister boy read it for him. Next he signed the document in which his profession was written with the sign of the cross, and, kneeling, laid it upon the altar. The Bishop, praying, sprinkled with holy water the habit, which the candidate then put on, prostrating himself before the altar. The *Veni Creator Spiritus* was then intoned and the Mass continued until the end. The wax taper was then returned to the *includendus*, who, rising from his humble posture, followed the choir in the procession that Bishop and people then formed to conduct him to his future abode. During the procession litanies were chanted. The Bishop first entered the cell and asperged it with holy water, reciting appropriate psalms. On coming out, he led in the *includendus*, solemnly blessing him, and then, we are told, “a mere change in the tense of the rubric has an effect which is quite pathetic. It is no longer the *includendus*, the person to be enclosed, but the *inclusus*, the enclosed one.”⁸ The latter

⁷ Cf. Cutts, “Scenes and Characters of the Middle Ages,” p. 148.

⁸ Cutts, “Scenes and Characters of the Middle Ages,” p. 150.

maintained a complete silence while the doors of his narrow dwelling were being securely fastened, the choir alone chanting appropriate hymns. This done, the celebrant exhorted the people to pray in solemn silence to God for the *inclusus*, who, for love of him, had just left all worldly joys to live henceforth in a strait, narrow prison. The procession then returned to the church, leaving the newly-enclosed to his solitary life of prayer and mortification, from whence he was to emerge only to be carried to his grave. Reading of this solemn service out of the very book, perhaps, which has been used in the ceremony of enclosure, one is deeply moved, and is led to admire more ardently the three young English women whose self-sacrifice has been the means of providing us with the precious *Ancren Riwle*.

Having proceeded thus far, our curiosity is certainly piqued to know what sort of home was this abode of anchors and anchoresses. We read that the *domus inclusi* was to be twelve feet square, having three windows in it. The anchorhold of Tarrant, in which we are especially interested, was situated next to the church, with a window looking into God's house. It was no doubt at this opening that the recluse received Holy Communion and prayed in the presence of the Blessed Sacrament preserved on the altar. The general place for the meager conversation that transpired within these hallowed walls was the window of the parlor (*pour parler*), which was guarded by a grille, inside of which was a black curtain, with a white cross upon it, the whole being protected by a shutter of wood. The wise Bishop pointedly refers to the black, which also "teacheth an emblem, doth less harm to the eyes, is thicker against the wind, more difficult to see through, and keeps its colour better," . . . while "the white cross betokeneth the keeping of pure chastity, which requires much pains to guard well."⁹ The good prelate was determined to aid his fair disciples in this difficult task by making their surroundings as suggestive as possible. There was a third window, one purpose of which was to give light and perhaps to receive the food which the domestic brought. It was always to be covered with glass or horn. There is some doubt, however, as to its loca-

⁹ "Ancren Riwle," King's Classics, p. 41.

tion and its exact use. It may be at this "house-window" the ancess talked to her maiden, but not with strangers, as she would be seen through it. Another theory is that it was a window in the larger anchorhold, between the recluse's cell and another room in which her maidens lived, and where, perhaps, guests were entertained. This would explain the reference made in the *Ancren Riwle* to open the window "once or twice" to make signs of gladness to a guest friend. A very interesting solution for many of the little windows which occur in some of our older churches, and which have caused so much discussion among ecclesiologists, is that they are the windows of former anchorholds.¹⁰ That there was great necessity of guarding them well we known from the author's statement: "Eve, thy mother, leaped after her eyes to the apple; from the apple in Paradise down to the earth; from the earth to hell, where she lay in prison four thousand years and more, she and her lord both, and taught all her offspring to leap after her to death without end."¹¹

How was the cell of an ancess furnished? We are told "it had always a little altar at the east end,"¹² before which she paid her frequent devotions, though we can picture her as kneeling more often at the little window opening into the church, where dwelt her Saviour and her God, imploring Him to pardon her sins and those of the world. A modern and quite an imaginative critic says that the walls were sometimes painted with devotional subjects. He continues: "To complete the scene, add a comfortable carved oak chair and a little table, an embroidery frame, and such like appliances for needle-work; a book of prayers, and another of saintly legends, not forgetting Bishop Poor's '*Ancren Riwle*', a fire on the hearth in cold weather, and the cat . . . purring beside it; and, lastly, paint in the recluse, in her black habit and veil, seated in her chair, or prostrate before the little altar, or on her knees beside the church window listening to the chanted Mass, or receiving her basket of food from her servant through the open parlor window, or standing before its black curtain conversing

¹⁰ Cf. Cutts, "Scenes and Characters of the Middle Ages," p. 133.

¹¹ "*Ancren Riwle*," King's Classics, p. 43.

¹² Cutts, "Scenes and Characters of the Middle Ages," p. 142.

with a stray knight-errant, or putting out her white hand through it to give an alms to some village crone or wandering beggar."¹³ But we feel our three little recluses of Ancren Riwle fame do not quite fit into so domestic a picture and all its suggestive vividness, charming though it be. There were in England at this time ancren who might be termed the lineal descendants, if we may so describe the relationship, of solitaries, like St. Thais and those other dwellers of the Nile desert who were strictly shut up in their hut. These felt themselves called by God¹ to endure great suffering, either in punishment for their own sins or by their voluntary penances to avert the anger of God from worldly transgressors of the Divine Law. They were immured within the four walls of their habitation and had much less freedom than the hermit who, as we learn from St. Godric, might have his garden and his cow and was a free denizen of the woods.¹⁴

The author of the Riwle refers to this zealous type of penitent, and his reference proves that this thirst for self-immolation was common to both sexes. Evidently, however, the limits of the enclosure of the three ancresses whom he addresses personally were necessarily narrow, yet it would appear from the scanty remains of material buildings still preserved and from what may be gathered from the Ancren Riwle itself that they were sufficiently ample for all practical purposes. We may conclude that while they did not imitate St. Thais in her extreme retirement and rigid penance, as the three sisters lived in the one anchorhold, yet each occupied her cell alone and was thus a solitary in the strict sense. Abbot Gasquet is authority that there were houses occupied by several recluses together, though they probably lived as strictly as if in separate anchorages, with little in common, somewhat as the Carthusians now live the solitary life.¹⁵ One or two sentences drawn from the Rule itself will probably elucidate the matter as to the exact degree of seclusion practiced by the ancren in question. It is quite evident their excellent counselor, who believed in the golden mean, would have them follow it in so important a matter as their permanent abode. His words are:

¹³ Cutts, "Scenes and Characters of the Middle Ages," p. 142.

¹⁴ Cf. Dalgairens, Introduction to "Scale of Perfection," p. 7.

¹⁵ Preface to "Ancren Riwle," King's Classics, p. 14.

"Everything . . . may be overdone. Moderation is always best."¹⁶ Again: "I know not any anchoress that with more abundance, or more honour, hath all that is necessary to her than ye have."¹⁷ We believe, too, that they were animated with the true spirit of the thirteenth century mystic, one who sang of higher things and busied himself with truths concerning man's ultimate destiny as a dweller in God's heavenly kingdom. Thoughts of a celestial home awaiting the faithful discharge of their particular duties would naturally lessen any desire for comforts in an earthly dwelling. Their minds would be too busy with the fundamental spiritual doctrines, as supplied not by human philosophy but by religion, to give our anresses much time for the purely feminine delights of an embroidery frame; and as for white hands, the author of the *Riwle* distinctly says they too often signify that their possessor has done very little hard work, whereas he is "always the more gratified, the coarser the works are that ye do."¹⁸ They were also told to assist with their own labor, as far as they were able, to clothe themselves and their domestics; hence there is little likelihood of their having found much opportunity to stand conversing with any knight-errant. They were to remember "that their irreproachable lives and fervent prayers were to be the chief stay or 'anchor' of Holy Church amid the storms of worldly strife and passion."¹⁹

It would surely be the "widow's mite" that any village crone would receive from our recluses, as their spiritual adviser distinctly cautions them not to gather alms that they may afterward distribute them. They are, in fact, to take sparingly of anything offered them and he desires that they should not obtain the reputation of being "bountiful anresses." If they can spare any fragments from their frugal meal, they are to send them quite privately out of their dwelling to the poor. Thus their life was neither idle nor easy, yet there can be no doubt, from records of the past, that it was embraced with joy and eagerness. They ate no meat or lard except in time of great sickness, and kept silence during the greater

¹⁶ "Ancren Riwle," Cam. Soc. Pub., p. 287.

¹⁷ Ibid, King's Classics, p. 144.

¹⁸ Ibid, King's Classics, p. 318

¹⁹ "Ancren Riwle," Preface, p. 21.

part of the day. This rule was most rigidly observed on Friday, the sisters refraining from all conversation whatsoever. They were told that they had taken upon themselves Mary's part, which is quietness and rest from all the world's din, that nothing might hinder them from hearing the voice of God. If any one were to blame them for sitting, as the Author says, "stone-still at God's feet"²⁰ to listen to Him, they are not to become downcast for that reason, for, he says *Holy Writ* beareth witness²¹ that Christ Himself commended such devotion. As to their occupation they were advised to make no purses to gain friends therewith, nor blodbends of silk; but they were permitted to sew and mend church vestments and poor people's clothes.²² It is very curious to note that they were forbidden to teach school,²³ though their maidens might instruct any little girl concerning whom it was doubtful she should learn among boys. It was not uncommon in the Middle Ages to use the church for a school, hence the necessity of this injunction in regard to teaching. The anchorholds being attached to the church would, by their very proximity, offer great inducements for parents to congregate their little ones there for the necessary instruction. The chief concern of these ancren was prayer both day and night. There is a marked devotion to the Blessed Sacrament throughout the pages of the Riwle. Its perpetual presence in the church is held out as a refuge against temptation.

Besides her regular meditation, the recluse was often to think of the sorrows of men and to sigh to the Lord that He take heed of them and look on them with the eye of His mercy. We read this consoling passage, as a reward of such sisterly charity: . . . "he heareth her and granteth all her petitions, and sheweth thereby that much and many people would have been lost, who are saved through the prayers of anchoresses; . . ."²⁴ She was also admonished to gather in her heart all the sick and sorrowing, those that suffer woe and poverty, prisoners fettered by heavy chains, and the Christians cap-

²⁰ "Ancren Riwle," Cam. Soc. Pub., p. 415.

²¹ Cf., "Ancren Riwle," Cam. Soc. Pub., p. 415.

²² Cf., "Ancren Riwle," Cam. Soc. Pub., p. 421.

²³ Cf., *Ibid.*, Cam. Soc. Pub., p. 423.

²⁴ "Ancren Riwle," Cam. Soc. Pub., p. 171.

tured by heathens. These then were the thoughts that haunted the mind of the English maidens as they knelt before their crucifixes nearly seven hundred years ago. Meditation was thus one of the important duties of their state. They were even advised to pray less that they might read more.²⁵ The learned author writes thus: "Let holy reading be always in thy mind. Sleep may fall upon thee as thou lookest thereon, and the sacred page meet thy drooping face."²⁶ Just what books they read, we are not told. An English book on St. Margaret is mentioned. A passing reference to French and English and to the gentle breeding of the three sisters would warrant the belief that they were proficient in both. They could hardly have been ignorant of Latin either, judging from the several quotations addressed to them in that language, which are left untranslated in the Riwle. *Ille hodie, ego cras* furnishes an example in the chapter on confession. This Latin phrase was doubtlessly calculated to arouse humility and holy fear in the hearts of the ancren. This section of the treatise also gives us a clear idea of the spiritual exercises of the nuns. They were to make their examination of conscience daily, especially when about to retire for the night. While they were to confess frequently, they were not allowed to receive Holy Communion more than fifteen times a year. This seems to have been the customary practice for religious at that time. They were, moreover, to warn one another, sweetly and affectionately by a trusty messenger of anything that seemed wrong. The latter, before setting out on this delicate errand, was to repeat, word for word, what she was to say to the delinquent, so that it might not be reported otherwise than the ancren desired. She, who was to receive this kind and salutary admonition, was assured that it was the truest proof of the author's love and, in the words of the Riwle, she was to say gratefully: "Dearer to me are her wounds than flattering kisses."²⁷ But if the matter were otherwise than reported, the wrongly accused was to send back word of it, kindly and courteously, and her explanation was to be believed readily.

²⁵ Cf., *Ibid.*, Cam. Soc. Pub., p. 287.

²⁶ "Ancren Riwle," Cam. Soc. Pub., p. 287.

²⁷ "Ancren Riwle," King's Classics, p. 192.

Thus did this excellent ecclesiastic strive to keep alive the fire of divine charity in the breasts of his young penitents and to preserve in them that "purity of heart" which, he says, is the goodness and strength of every religious order.

The directions gleaned from the *Ancren Riwle* in regard to the dress of the recluses are a worthy tribute to the author's broad, sensible view of things. He says: "In the eyes of God, she is more lovely who is unadorned outwardly for His sake."²⁸ The ancren are, therefore, to wear no ring, brooch, ornamented girdle, or anything that is not proper for them to have. It seems strange that gloves, which are such an indispensable article of apparel nowadays, were classed among the restrictions. Of course, considering the very secluded life led by these recluses their possession would be quite superfluous. Since they were not to be seen by men they were to be content with their clothes, whether they were white or black. Their adviser does, however, insist that they be plain, warm and well made. They were also to have all that they needed. He forbids their wearing next the flesh flaxen cloth, except it were of coarse canvas; but they must not wear haircloth, hedgehog skins nor iron; nor beat themselves therewith, nor with a scourge of leather thongs, nor leaded. We may conclude then that some such practices of mortification were in vogue among recluses, when the author sees fit to counsel his disciples not to use them. They were to wear thick warm shoes, but in summertime they might dispense with them and "go and sit barefoot."²⁹ A warm cape and black veil could be worn instead of the customary headdress or wimple, if the sisters so wished.

With so minute a description of the interior of an anchorhold and of the austere life lead therein, we may smile, perhaps, to hear that all joys of the domestic hearth were not barred out. While the sisters were not permitted to keep a cow, because it seemed "an odious thing when people in the town complain of anchoresses' cattle,"³⁰ yet they may possess a cat! "Happy puss! demurest of the tabby kind, as befitteth the placid dignity of such gentle mistresses, what a life of

²⁸ "Ancren Riwle," King's Classics, p. 316.

²⁹ Ibid., King's Classics, p. 318.

³⁰ "Ancren Riwle," King's Classics, p. 316.

halfshut eyes and drowsy ease to dream away in that quiet cloister!"³¹ Was it by teasing her that Slurry, a boy who worked in the great Hall, from which the ancren received their food, provoked the wrath of the young recluses and led them to complain to their estimable friend and adviser? He answers then: . . . "be glad in your heart, if ye suffer insolence from Slurry, the cook's boy, who washeth dishes in the kitchen. Then are ye mountains exalted to heaven."³² A Protestant critic has playfully added: "But, oh Slurry, naughty scullion-boy, what a saucy tongue was thine which could vex these gentle ladies, even though to their good!"³³ The presence of a cat in the quiet abode of an anchorhold is not surprising, as a love of animals has always been a common element in monasticism. St. Francis of Assissi's life presents many striking examples of this universal tenderness or pity for beasts and birds. The excellent divine who composed the Riwle says himself that from dumb animals wisdom and knowledge can be learned. He therefore uses them as symbols to draw forth spiritual lessons.

Did these ancren enjoy any social life at all? We think they did. The author of their rule, who seems to have understood frail human nature thoroughly, expressly states that after the letting of blood, which was commonly practiced in those ages, the sisters must do nothing irksome for three days. They could talk with their maidens and divert themselves together with instructive tales. "Ye may often do so when ye feel dispirited, or are grieved about some worldly matter, or sick. Thus wisely take care of yourselves . . . that long thereafter ye may labour the more vigorously in God's service;"³⁴ Lest, however, their social nature should get the mastery of them, he gave them many and strict injunctions regarding guests . . . "when you have to go to your parlour-window, learn from your maid who it is that has come; . . . and, when you must needs go forth, make the sign of the cross."³⁵ . . . He urged them to practice the silence of Saint Mary who "told

³¹ W. D. W., *Fraser Magazine*, Vol. II, March, 1855.

³² "Ancren Riwle," *King's Classics*, p. 287.

³³ W. D. W., *Fraser Magazine*, Vol. II, March, 1855.

³⁴ "Ancren Riwle," *King's Classics*, p. 320.

³⁵ *Ibid*, *King's Classics*, p. 51.

the angel no tale,"⁸⁶ so that no one might say of them that they were great talkers. The admonition, "Do you, my dear sisters, imitate our dear lady, and not the cackling Eve,"⁸⁷ resounds through all the directions that the ancresses received from the good prelate. He evidently held gossips in horror and warned the sisters against becoming babbling anchoresses. He remarks quaintly that people say that almost every recluse hath an old woman to feed her ears with all the tales of the land; magpie that chatters of everything she hears or sees, so that it had become a common saying that from "miln and from market, from smithy and from nunnery, men bring tidings."⁸⁸ He thinks it is a very sad thing that a nunnery, which should be the most solitary place of all, should ever be named with those very places in which there is the greatest prattle and idle talk. He commands the maidens to carry to their mistress no new tidings, nor speak worldly speeches; nor bring none from her. The stern admonition about gossip is softened by his ardent wish, quaintly worded, that all other anren were as free, as his dear sisters are, of such folly.

Such then was the home and the life of our three English girls. The renown of their self-sacrifice illuminated the unwritten pages of contemporary history and its bright beams, athwart the ages, still play around the unique monument fashioned to their memory by the gentle author of the *Ancren Riwle*.

⁸⁶ *Ibid.*, King's Classics, p. 52.

⁸⁷ "Ancren Riwle," King's Classics, p. 52.

⁸⁸ *Ibid.*, Cam. Soc. Pub., p. 91.

(*To be continued*)

THE PATRIOTISM OF WAR SAVINGS¹

America today stands in the position in which all her economic problems must be solved through thrift.

Whether we consider plans for the successful defeat of those sinister forces that are pounding at the very foundations of civilization or whether we have in mind the smallest details of home and business routine, the answer remains the same.

And unless America can learn the full and solemn truth of these facts—unless our people gain a deep, sincere appreciation of the absolute necessity for thrift, we cannot hope to hold the proud position we occupy as the flag-bearer of nations—the leader in the fight for the lofty ideals of human betterment.

I do not utter these words in any spirit of pessimism. If I were a pessimist, I would not be thrifty, for thrift gives a man first of all the proud courage and dauntless persistency of optimism.

America, because of her boundless resources, has been the last of the nations to turn to thrift. Today, happily, she is learning the value of this virtue and the folly of improvidence. We have learned that through economy in food, labor, money and materials we have made such mighty progress that the whole world marvels at our strength; our enemies are trembling at our might and the gallant allies of our cause have gained new heart—the heart to win—in this fight for human liberty.

Because we are learning thrift in America we are sending wheat to Europe and we are eating corn, barley, and rye at home. Because we are learning thrift in America we are saving fats and sending greases to our makers of munitions. Because we are economizing on steel we are building ships and guns; because we are economizing on wool and cotton we are sending uniforms to our soldiers in the field and bandages to our suffering heroes in the hospitals; because we are economizing in non-essentials we are pouring our wealth into the mighty war chest of a united republic.

¹ Address delivered by S. W. Straus, President, American Society for Thrift, before the National Educational Association, Pittsburgh, July, 1918.

This is the patriotism of war savings—the thrift that is winning the war.

The necessity of yesterday has become the luxury of today. The necessity of today will be the luxury of tomorrow. Yet we will live and thrive—for constructive thrift will show the way.

Tremendous accomplishments have been made in the last year, and as we review them we can in all truth and fairness say—through thrift have we risen to our lofty opportunities. And through these practices of thrift and these sacrifices we will continue to fulfill the mission that, with just pride, we have assumed among the nations of men.

The thrift of patriotism, the thrift of sacrifice—this is the spirit of war savings.

It is the same spirit that makes glorious the heroism of our boys in the trenches. For patriotism is the same, whether it be over there or back here. The same flag that floats at the head of the khaki columns in France flaunts the breeze from twenty million homes in America today.

We have come into a new order of things. The day of right by might is ending. Military autocracy belongs to an age that is gone.

This war marks the darkness that precedes the dawn of universal democracy—a democracy lifted to the lofty level of brotherhood.

Into the statesmanship, the politics, the business of the day that is breaking just ahead there will come a new spirit—a spirit of honesty, generosity, and gentleness.

The statesmanship of the world will be successful only in so far as it is honorable and just. The politician who achieves success will attain his ends by worthy deeds alone. The business man must stand on the broad ground of real brotherhood. The attitude between employer and employee will be that of man to man, not master and slave.

Every man must practice thrift and every man must have the chance to practice it. It will be the duty of every man, no matter how menial may be his employment, to practice this virtue, and it will be the duty of every employer to see that

his employes *do* practice thrift; that the conditions of employment are such that they *can* practice it.

This is the spirit, I say, of the day whose morning sun is breaking now.

With the fall of the German military autocracy we shall have turned to that chapter of history where begins the annals of naught save democracies.

The autocracy of politics, the autocracy of business, have reached the day of reckoning. The dollar sign is passing as the insignia of ruthless power; the day is dawning when it shall stand also as the symbol of protection for the weak and help to the worthy.

Are we fighting this war merely to crush the power of a coterie of madmen whose hearts are beating in unison with the cruelty and treachery of medievalism and whose standards of life are those of Frederick the Great?

Is it alone the object of this war to demonstrate that the feudal spirit of the eighteenth century was wrong? Are we fighting merely to prove the fallacy of autocracy? No. We are fighting this war for a democracy that shall reach down and take root in the heart of every citizen in every country.

There is no such thing as a democracy that is not universal any more than there is an autocracy that is tolerant.

These things are to be the fruits of this war. And into this order of life the universal practice of thrift must come, for thrift is the very essence of democracy itself.

Thrift is upbuilding and constructive—essentials without which no true republicanism can permanently endure. These are the lessons we must learn from the great text-book of passing history. Unless we do rise to these newer ideals—unless we catch the sweep of this new spirit of brotherhood—unless we perceive the necessity of intelligent thrift in this new and brighter day ahead—we are far out of step with the times.

There never can come a time in our national life when thrift will not be a necessity. It is as vital to our success in winning this war as powder and steel. And in that critical period of readjustment which will come with the beginning of peace thrift will be just as necessary. Millions of men will come back from the fighting front prepared again to take up the

occupations of peace. The acute scarcity of labor will be at an end. The pressing demand for war supplies will be over. The inflation that now exists will subside rapidly. In this readjustment there will be need for thrift and economy to preserve the equilibrium. Living conditions will be revolutionized overnight, as it were. Gone will be the days of abnormal wages. Merchants will find the values of their stocks suddenly depreciated. It will be a period of acute readjustment, and only through practices of thrift will the economic effect of the shock be tempered.

And as the years go on the prodigious losses of this era of devastation must be made up by thrift. Humanity must save then what it is destroying today. There is a law of supply and demand that can no more be changed than the waves of the sea can be commanded to be calm. Rapidly humanity's supply of all material things is being destroyed today. But mankind's stern demands go on just the same. The supply must be restored—through thrift.

The time when thrift shall not be needed-needed as vitally as food itself—will never come.

And so, out of the spirit of our patriotism in war savings let us coin a new term—the patriotism of peace savings.

After the days of bloodshed are ended and peace again shines upon us as in the happy days of yore, we still shall need thrift. For the nations must bind up their wounds—through thrift. Through thrift alone can the rebuilding come—the rebuilding of America—the rebuilding of the world.

Through thrift the world will rise from her ruins; the nations will emerge from the chaos of devastation and debt, and set forth again on the great highways of destiny.

Thrift is patriotism because it is the elimination of every element that tends to retard; the embodiment of every essential that contributes to our betterment morally, mentally, and materially; the sacrifice of every vicious habit of life.

Thrift is mental development because it imparts poise—the self-assurance of a mind unfettered by the petty annoyances that result from improvident ways. It is financial rehabilitation because it bestows those substantial benefits that cannot fail to result from systematic savings.

In peace or in war, thrift is the strong right arm of civilization.

Through it we have made splendid progress in the year of our belligerency. Through thrift victory will come to us—victory and peace, which, let us hope, shall mark the end of all wars for all time.

And through thrift we shall attain the ideals of our national destiny—the broad democracy of statesmanship, the honest democracy of politics, the generous democracy of business. With these as our standards, our pathway shall lead ever upward and onward, and high on the scroll of honor history shall write the proud and worthy word—*America*.

MUSIC AND CRIME

Life has a fashion of ignoring the elements that have influenced its development. This is not strange, since social evolution is as unconscious as is physical evolution. It is only the seer, apart from his fellows in a spiritual isolation, who discovers what vital alchemy is at work in the seething social melting pot from which he has himself emerged. Only now is society learning to value some of its most effective social utilities. To be sure, it has long felt vaguely the importance of its great primal utilities—family, state, church, and school. But of the social utilities that have been specific harmonizing and refining agencies in social clarification, society has made slight appraisement until recently. Just now the most efficient of these finer socializing elements, art, in all its phases, is winning definite recognition. In fact, any essay on comparative aesthetics is prone to turn into a study of social reactions to various art forms. Poetry, painting, sculpture, have never existed for themselves alone, or even for the few who were equipped with the elements of artistic appreciation. To a more or less limited extent, even these arts have been essentially democratic; for they have both expressed and appealed to the elemental in humanity. But the art most universal in its appeal, because it is the spontaneous self-expression of even the most elemental of human-kind, is music. The peasant may respond to the beauty of a poem or of a painting if his attention is once attracted to it, but music of a kind he can and does make for himself. Music as the art essentially of self-expression, and not of representation, has been at work as a tremendous social factor ever since man began to have self-awareness, and his driving human urge toward self-expression found vent in sound, which is not less native rhythmic impulse finally tempered to pleasant intervals. With this question of the origin of music society is not especially concerned, fascinating though it is. Darwin's ruthless linking of music-making in human beings with his origin of species theory, or Spencer's play theory, are futile ground for the sociologists to battle over. But the question of the social utility of music is a vital theme for social theorizer and social worker alike.

In education, in religion, in industrial life, in medicine to an extent, music has already demonstrated more than a mere aesthetic value.

Now modern sociologists are discovering another specific function of the most universal and the most simple of all man's artistic impulses—the musical impulse. The sociological musician is coming to the aid of the criminologist. This is quite natural, since the problem of reforming, not merely punishing, the anti-social member of society is a vital one in modern thought. It is claimed as a result of both theory and experiment that music of the right sort can benefit the moral tone of lawless members of society. Of course, there are still extant among us penologists of the old school who insist that prisoners are merely happier for the influence of music in prison life, not morally better. One warden even bolsters up his view by the statement that many pronounced criminals are skillful musicians. He disregards the crux of the problem—that the value of the emotional response awakened by the proper kind of music is at issue, not mere musical appreciation or any degree of technical musical skill or even appreciation. Other equally practical criminologists say frankly that music, especially individual singing, seems to favor moral health. But all criminologists, whether practical or theoretical, must assent to the common-sense dictum that men are better for being even temporarily happier. On this simple fact as a basis, reformers of aesthetic trend have built various and wonderful theories, though doubtless most of them have strayed so far afield that they have quite forgotten their self-evident starting point. Nearly all of these theories sum up in the statement that the criminal is out of tune with human harmony. Moreover, he is so repressed by prison discipline, and so used to the inhibition of native thoughts and impulses, that only a surrender of his whole being to rhythmic freedom of thought and emotion can set him to be aware of himself as an integral unit. Through music he is again brought into harmony with the universal emotions of sympathy and pleasure.

This is an entirely fascinating theory from any point of view—that of the prisoner or that of the reformer. But one proviso must be made—the music must be well chosen. Can

one imagine a prison audience responding to a complex symphonic poem or to a Brahms theme? But a Grieg song, instinct with folk-rhythm; a Liszt rhapsody, a simple, vital old hymn of the church with its direct and indirect spiritual appeal, a genuine folk-song—these are the types of music for prison moral therapeutics. Whatever we may think of the psychic basis of the theories that present music as a moral agent, we must all admit the utility of the right kind of music as a means of moral social control. One has only to try the effect of music of *the right kind* on a band of unruly children or on a mob of excited people to recognize its efficacy as a social harmonizer. In fact, music demands the first necessity for social harmony—silence. It excites the first necessity also for moral readjustment—introspection.

It is evident that the objection raised by hard-headed and possibly hard-hearted prison officials that criminals of the worst type are often themselves skillful musicians means nothing, since they have in mind a different kind of music entirely from that suggested for the prison audience or for the prison chorus. The music the ordinary criminal is familiar with is generally demoralizing in sentiment and in rhythmic influence. Popular songs (the unworthy modern substitutes for folksongs) are seldom ennobling in sentiment. Rag-time, by its very jerky intervals, is an excitant of the worst of human responsiveness. It can even stir to activity evil impulses otherwise dormant in the individual. In fact, we must admit that there is no potentially moral agency so capable of serving the "ends of the devil" as is music. Our own personal experience is all the confirmation this assertion requires. Certain types of even very high-grade music, aesthetically speaking, excite a nervous irritation in sensitive subjects. The march from Rimsky-Korsakoff's *Le coq d'or* doubtless irritates unpleasantly, if not viciously, the nerves of a third of the audience that listens to it, and merely tickles to slight responsiveness better balanced sensibilities of the remaining hearers. This effect is not due to the story the march is written around, for few of the audience know it, and the others are, for the most part, quite incapable of suggesting it to themselves. The effect is due to the peculiar intervalled sliding scale that represents

musically the inherent theme. History has plenty of illustrations of the degenerating influence of the wrong kind of music; not necessarily bad music, but the kind dangerous for the tendencies and for the nervous organism of a certain people. It is said that the moral degeneracy of music-loving Egypt began with the introduction of the chromatic flute in place of the long-cultivated diatonic harp. But please note that the nerve-irritant type of music is not the kind proposed for a moral agent. When we consider the higher type of man who becomes a criminal, the man who is capable of becoming a musically well-equipped individual, investigation shows that he generally loves the sensuous, voluptuous rhythm of a certain style of music, not simple musical quality. He is fascinated by the enervating rather than by the soothing or by the stimulating in music.

It is worth while to consider what these enervating qualities are. Chief among them is the voluptuous slide from one tone to another. This is the acme of sonorous delight, but it means a relaxing of attention, thought, and possibly of moral tone. Another of these qualities is an unnaturally raised pitch or an unnatural modulation from one key to another. This strains the nerves of both hearer and performer beyond normal tension. We have all felt the effect of the excessively chromatic passage, which wrecks the musical key consciousness, however much it may beautify the theme. This kind of music, it is plain, should be avoided by the moral reformer. What kind, specifically, should he use? We find our answer in the mode of development of social moral laws. Our code of conduct—our morality, in other words—was not inherent in the social germ-plasm. It has developed through race experience. Primitive man expressed his consciousness of these race experiences in spontaneous song and dance and rhythmic movement in general. Modern man has not lost this yearning for natural rhythmic self-expression. But his music, to have moral value, must have for an object not sound possibilities, but life representation. It must be founded on human experience and must be of a kind to sing itself. Folk-songs, then, since they spring from life, have a moral tonic quality not possible to the elaborate oratorio or to the artistic symphony. Moreover, singing

the folk-music has more moral value than merely listening to it. The anarchist cannot sing folk-music. He has not in his heart the song of human-kind. Shakespeare was a peer to the most scientific criminologist in his famous lines:

“The man that hath no music in his soul
Is fit for treasons, strategems and spoils.”

The only way to make the anarchist sing is to make him feel the language of universal human emotion.

Music to be a weapon for the social reformer must, then, be psychological music, not mere artistic music. Such music is the stuff of society's own hewing and has genuine socializing, and hence moral, power.

No new concept is this—that of the relation of right thought to harmonious tonal intervals. The Greeks knew all about it. Society is just now merely revising Pythagoras' theory that music could dislodge wrong ideas in the minds of his pupils. No mere abstraction this to Pythagoras, but knowledge founded on actual experience of the moral tonic inherent in the right kind of musical exercise. Poet and philosopher have been saying the same thing for ages, also, to a world that merely smiled at their pretty words and went its practical way, ignoring the things of the spirit. But today many Davids are springing up to soothe not the king's madness but the people's. It is not only in bringing the prison audience under the spell of emotion-compelling music and setting free in these social derelicts, for a time at least, the play of natural human responsiveness to wholesome feeling that the musical reformer is working out his mission. It is not even in giving to prison chorus or orchestra the opportunity for self-expression, that our notion of social justice has debarred them from in other directions, that the sociological musician is really most effectively lifting up his brother caught in the social under-current. More important than the possible reformation of a criminal, once made, is the prevention of the criminal. Society is learning that the only way to do this is to extend the social spirit. Society is having forced upon its attention what marvels music can accomplish in this respect. The Music School Settlement, the Community Chorus, the People's Orchestra go hand in hand with the social community spirit about their common

task of uprooting unsocial and anti-social sentiment. There is abroad in the land now a musical renaissance, not of an art, but of the people's share in it. Music was once the people's art; the tremendous impetus given music as an art in the sixteenth century first began the desocializing of the most democratic of the arts. To those men like Mr. Walter Damrosch, Mr. Harry Barnhart, Mr. Arthur Farwell, who have frankly aided in bringing the people into their own again as makers of music, the sociologist owes genuine gratitude. For they have set loose a socializing power. The criminologist owes the same gratitude also. For no one knows how much of the native desire of people for amusement and self-expression has been turned by these activities into wholesome and away from vicious channels. This is important, even if we neglect to take into account the splendid socializing effect of inducing people to work and play together. The subordinating of the individual tendencies to the social need is in itself a deterrent to anti-social acts. To the municipal concert, to the free concert, to the popular price opera and the still lower priced people's symphony concerts credit is also due. Everything that puts good music in the people's way, at a price the people can pay, is more than a philanthropy; it is a real and efficacious preventive of crime, since it elevates public taste and provides an outlet for social energy. It is a statistical fact that in London public band concerts in poor sections of the city and a lowering of the criminal record of those same sections occurred simultaneously.

Of course, all theories can be stretched to the danger point. We are not prepared to believe that definite changes based on physical transformation of matter are made in the hearer of music. We are content with observing the actual influence upon emotion and life of good music adapted to the specific needs of the individual. This is no beautiful abstraction; it is a concrete reality drawn from experience. Browning says it all when he declares:

"There is no truer truth obtainable by man than comes of music."

These lines go well with that other social axiom of his from *Pippa Passes*—

“God’s in his heaven,
All’s well with the world.”

We have a right to an orderly world; we have a right to restrain the disorderly. A God in a heaven must mean a God on earth. Literature, religion, even science, all teach that music may establish the conditions of an orderly world. Think of the message of the *Pilgrim’s Chorus* in *Tannhäuser*, of the *Easter Song* in *Faust*!

GERTRUDE ROBINSON.

EDUCATION AND DEMOCRACY¹

At the outset, let it be declared that the Church has always fostered education. Fostered is hardly the right word. If today we have learning and literature, philosophy and art, jurisprudence and medicine, if we have civilization itself, it is clearly attributable to the indefatigable labors of the Church. When Christ sent forth His Church, darkness, mental and moral, brooded over the waters. The Church set her face towards the light, and even unto the shedding of her own blood contended without faltering for cleanliness of life, for the observance of order, for individual liberty, for the uplift, intellectual and spiritual, of man and woman. This much cannot be uttered without it be further declared that all this implied education in the full meaning of the term. If this be the record of the Church—as we know it is—the energy which has exercised this influence must be of the very fiber of her being. Wherever in the whole wide world man is working for self-improvement, for the making of himself something better than he found himself, he is continuing the distribution of the energy originating within her. She, on her part, welcomes the effort and salutes him as a lover of the good as well as of his kind.

Individual liberty, which is the law of the love of our neighbor applied, finds its most complete expression under civil government in the democracy of America. For the maintenance of democracy, more than for any other form of government, the education of the masses is desirable and necessary. The exercise of citizen suffrage and the participation in governmental functions suppose an intelligent preparation of the members of the Commonwealth. It is a natural conclusion that the Church must very specially and particularly desire and encourage the diffusion of knowledge in a democracy like ours. She has her principles of training and her standards of knowledge. She maintains that education must take account of the natural and the supernatural. If only skill of hand is sought, one may become very proficient as a woodcarver, a

¹ Address delivered by Rev. Francis T. Moran, D.D., Cleveland, Ohio, before the Catholic Educational Association, San Francisco, July, 1918.

painter, a cabinetmaker, a shoemaker, or a blacksmith. Thus may be constructed a machine that will turn out dies, molds, and other contrivances, perfect enough yet somehow lacking the charm of the human hand guided by intelligence. Education would be imperfect that sought to make a man proficient in mechanical execution only, or that fitted him to be a lawyer or a physician having only the material equipment of his avocation. As the soul informs the body, the supernatural must inform the natural. This principle the Church cries out because of her fidelity to her Founder and because of her love of man's welfare. If Heaven be man's destiny, he must make use in accordance with reason and to the measure of his ability of the means at hand to order his life on earth in harmony with the Divine plan. The best interests of civil government also demand this. A state in which citizens had lost all respect for the moral law could not endure, or, enduring, could not serve the purpose of a state; as a factory not guided by conscience and amenable to no higher authority either would go to pieces or become an intolerable tyranny for its employees.

Taking this position, the Church welcomes every effort made amongst us for the diffusion of knowledge, but she ceases not to cry aloud warning of the pitfalls unless due respect is had for the supernatural. With the ardent attention that burns in the heart of every faithful Catholic for our flag and the beloved country it symbolizes, there is the deepest solicitude for the adequate training of our youth. We are looking forward patiently, steadily, fixedly to the day when the four winds of Heaven, kissing the sun-gilded peaks of this land of liberty, shall proclaim her crowning greatness to all the nations of the earth. The march of events is irresistible. The law of growth is constant, and by that law, read and promulgated, it is decreed that this "first land raised from out the deep, the last to be found," once beheld, the "Star of Empire" must not reverse its course. Westward, westward it must travel until it has covered every hill and plain and valley in this broad land with its pale light, and then, transfixed by the beauty it shall gaze upon, poised forever until the dread angel shall trumpet the doom, it shall hover over this haven of peace, blessing it by its gracious smile.

We sincerely and earnestly and with our whole heart desire the education of our American youth. We want to make them the noblest citizenship that the world has ever conceived, immeasurably beyond what it has hitherto ever known; and to make them thus we want the best that education can give us. We shall not be satisfied that they shall become carefully fitted and well-adjusted parts of smooth-running machines. We reject with scorn that they shall become highly developed and well-fed, withal expert animals. The type of American that we see in the future is an upstanding man, having a comfortable home and a properly nourished body, he and his children free from anxiety for daily sustenance; having sufficient leisure for just relaxation—but, more than this, a man with a conscience, satisfied to have his share and desirous that every other shall have his; a man who loves law and order and keeps the commandments, not for convenience sake, but because it is eternally right, and because no government can endure on other foundations; a man who fears no fellow mortal and need not, protected by his own rectitude and the reasonable law of a land guided by benevolence and justice, but fearing and, above all, loving God, walketh in His ways unto the end. This is a consummation devoutly to be wished, but a consummation impossible unless the education of our youth be accompanied by the safeguards of the principles of morality and virtue, unless the supernatural dominate the natural.

There was a time when the relationship between the supernatural and natural in education was clearly understood. I refer to the time when the monastic school flourished. I may add that the democracy of education was never at any other period more strongly emphasized. Students met on a basis of equality, favor being shown, if shown at all, to those from the humble walks of life, to the most needy whom the monastery encouraged to cultivate their talents, recognizing that otherwise richest dower would be wasted. All moved in the atmosphere of religion and found refreshment as well as culture in its consolations. Its music was elevating, entrancing; its statuary the highest specimens of the sculptor's skill; its stained glass windows were inspiring and so excellent that they have not since been equalled, its architecture has been

the model and the despair of all succeeding efforts. Virtue and learning walked hand in hand. The only regret attaching to this period and its system was that owing to lack of manuscripts, the difficulty of travel, and perhaps the warlike condition of the times, the advantages of these privileges could not be extended beyond a comparatively limited number; but it is surprising nevertheless to read of the large enrollments of students, sometimes running into the thousands, at these medieval schools. The influence carried forth from them was the forerunner of Europe's subsequent development.

In our own day, there is a tendency to forget the relationship between the natural and the supernatural. In government the theory of Jean Jacques Rousseau's Natural Contract, has found in different quarters considerable favor and support. This theory is based on the assumption of the perfection of human nature. The only trouble with this theory is that it is not true. Human nature is remotely perfectible but it is not now perfect. We have not and never will have a *status perfectionis acquisitae* but we have and will always continue to have a *status perfectionis acquirendae*. The millennium has not dawned and I am sorry to say there seems to be no immediate prospect of its rushing down upon us. This is unfortunate, but as we are confronted by a fixed state, a stubborn fact, we will have to make the best of the situation and arrange our affairs accordingly. The struggle between the forces of good and evil continues; and while we could ardently wish that the devil were dead we have ample evidence that he is not, but on the contrary, is very much alive and as Generalissimo arranges his lines of attack with consummate skill.

Now despite the theory of those who in their plan of education as in Jean Jacques' accounting for civil government, assume the perfection of human nature, we are obliged to acknowledge the darkened understanding, the weakened will, and the strong inclination to evil, still lingering in the race. At least there is abundant evidence to this state of affairs. In other words, in the light of experience the dreadfully old-fashioned and obsolete doctrine of Original Sin refuses to down; and just when we thought we had outgrown it we find after all that we cannot get along without it. When we come

to the training of our youth, to the providing for the education of the generations who are to succeed us, we should be kind, better even, gentle; we should be bountiful in supplying equipment; we should be careful of their health and diligent to observe the requirements of fresh air and sanitation; and we may even go afield to indulge some pet fads and fancies; but we should always remember, and if we do not, we certainly shall not be allowed to forget entirely, that our youth need discipline of the will as well as of the mind and that however sweet and attractive they may appear as they all undoubtedly are, they have not become completely immune from inherent perversity.

In proof of man's innate tendency to evil and its excesses, formerly it was customary to adduce the careers of the ancient cruel conquerors such as Cyrus, Darius Xerxes, Alexander, Pyrrhus and the rest. If even a small part of the outrages said to be committed in the present war are true, we need no longer go back to antiquity to support our thesis; it stands established and irrefutable, and we may blush to realize that notwithstanding our boast of progress, the degeneracy of the ancients survives in their descendants. None of this declares the perfection of human nature but it does proclaim fallen man.

The Church has been insistent on impressing her spirit, the spirit of righteousness and religion upon her children; and this influence going out from her has radiated unto all the sons of men and into every strata of society. Thus has been built up what we know as our present civilization. Without this influence we should long since, as for instance, after the invasion of the northern tribes, have lapsed into barbarism. Her canon law became the model of civil law. She built her monastic schools and her monasteries became light-houses. The nobility were rude and untutored men trained in no pursuit except the use of arms, capable only of leading in battle or foray. Their contribution to progress need not be mentioned. The monks preserved literature and built the universities, though ungrateful critics have forgotten it. Against every obstacle the Church labored for the common welfare and to promote the dignity of the common man. Holidays and

holy days came to have the same meaning. Those majestic cathedrals with all they imply of community life, exquisite art, and highest consecration multiplied. Slavery was unceasingly and with success contended against. Woman's peerless model and exemplar, the humble Virgin of Nazareth, was set on a pedestal of becoming honor, and woman recognizing her own dignity was protected in it by the noblest chivalry. The workman had his guilds. Guiding and protecting and heard above every storm was the one strong voice, that of the Supreme Pontiff; while in the calm of peaceful life it uttered messages of kindness and encouragement. Under these circumstances the work of civilization and education, synonymous terms, went forward. Man was not abandoned to himself or to his own devices of a pretended transcendent nature; on this score there was no delusion, and if there had been, we would not be able today to abuse the monks or to talk about the dark ages—we would be walking through primeval forests and feeding on acorns and fish.

In looking over history, there are three events which strike us as of supreme importance. These are, first, Magna Charta, second, The Invention of Printing, third, The Discovery of America, standing in the order in which we have mentioned them for liberty, enlightenment, opportunity. With Magna Charta, man's rights became of account; with the invention of printing, the means of education were marvelously multiplied; America gave the field to work out man's destiny.

Now, here we stand today, heirs to all the past. There is no reason why we should not go forward working out what seems plainly God's plan and purpose. The hope is fondly cherished that America, our own beloved land, is to be the crowning glory of a civilization in which democracy and the rights of man shall find adequate and just expression. We are anxious to contribute our share. We serve in the fullest loyalty and devotion. In generous, albeit dutiful, response to the call of their country our American young manhood are going forward in their thousands and hundreds of thousands, and they have resolved that the "old flag which has never touched the ground" shall win new laurels of renown on European battlefields. They are actuated by the most dis-

interested motives that ever possessed soldiers' hearts, they desire to give liberty to every human being, to make "the world safe for democracy." Let us be animated by like earnest resolve for our institutions at home, so that when victory perches on our banners abroad we may feel assured that the blessings of equal liberty and opportunity may abide with us unimpaired and unsullied. We are not without threatening dangers. Economic unrest, socialism, indifferentism, infidelity, knock insistently at our doors. These and kindred dangers will be averted, and we will advance to higher and nobler and greater achievements if we have safeguarded the education of our youth by the inculcation of principles of morality and religion. Education is the key to the future.

PRIMARY METHODS

Old-fashioned philosophers in the simple walks of life were accustomed to amuse themselves with such inquiries as "Which was first, the egg or the hen?" And, indeed, philosophers with no little pretence of erudition have failed to satisfactorily answer the question. Harvey's dictum "*Omne vivum ex ovo,*" though it may sound learned, does not really solve the problem, since it has failed to tell us whence comes the egg.

When the Creator began the chain of cause and effect which terminates in the chick of our day, did He begin with an egg or with a hen? Although modern science has failed to give the answer to the ancient riddle, it has not failed to show us that progress is a slow process. We now know that by acting on the hen we may modify the egg, and by acting on the egg in the process of formation, we may modify the hen. It has also shown us very definitely that we cannot produce profound or lasting modification without acting both on the egg and on the hen.

The parable is easily read: Impression is the egg, expression the chick. It is true that all genuine expression must be an outward manifestation of an inward state, but the inward state of consciousness derives its being from impression. The old axiom still holds good: *Nihil est in intellectu nisi prius fuerit in sensu.* (There is nothing in the intellect but what was previously in the senses). At first sight, therefore, it would seem that expression equals impression. This, however, is rarely or never the case, because both the child and the man lack the means and the ability to give adequate external form to the inward image. And to this perennial source of discrepancy between impression and expression there must be added another and a still more potent factor. Each impression is taken up by the previous content of the mind and transformed into the inward, vital structure which it is sought to body forth in expression.

In the educative process, it is the function of the teacher to control both impression and expression. She must seek unceasingly to make the inward image of the child represent truthfully the external world, and she should seek with no less

care to make the child's expression represent truthfully his inward vision. It will not do to short-circuit this process and endeavor by arbitrary rules and other artificial means to make the expressions of the child tally with the external objects from which the child derives his sensory impressions. Where this is attempted, the child's perceptions will be dim and his powers of expression weakened.

The discrepancy which the child perceives between his inward vision and his expression is the natural stimulus to further endeavor, unless this discrepancy be so great as to cause discouragement. The teacher should encourage the child and help him to portray with greater fidelity the inward image until a point is reached at which the child begins to rest content with his expression. It is then time for the teacher to turn to the impression and seek to increase its accuracy. The perfected inward image will urge the child to further effort in expression, and as his impression grows in accuracy, he will of himself learn to see more clearly; thus impression and expression constantly act and react upon each other.

In the outline which we have just given of the relationship between impression and expression the process is described in mechanical terms. This is due to the limitations of speech. We are, however, dealing with a vital process which is too complex to be set forth in simple terms. It may seem preferable to state the matter thus: All real expression is an outward manifestation of an inward state. The child, therefore, cannot express that which does not exist in his consciousness, and it would seem that impression is prior in nature to expression. But however this may be, experience shows us that impression is vague and lifeless until it is dowered with life as it issues in expression. It is through his many-sided reactions upon his environment that the sensory impressions of the child are clarified and organized into valuable mental possessions. As the child is gradually transformed into the man, this process grows in strength and is buried deeper and deeper beneath the surface of conscious phenomena.

For purposes of convenience, we may divide the work carried on in the classroom into two parts, one of which deals with the child's impressions, and the other with his expres-

sions; but it should be remembered that any such division is arbitrary. The mental life of the child possesses organic unity, and impression and expression must forever remain inseparable. We cannot round out his impressions without at the same time securing adequate expression, and it goes without saying that we can never deal effectively with expression without at the same time developing and perfecting impression. When we change from one to the other of these phases of mental life, it is only a change of emphasis which takes place. Our chief interest may at one moment lie on the side of impression and in the next moment our care may rest upon the correctness of the expression, but in both cases we are dealing with a delicately balanced vital process which is affected throughout by the slightest change or alteration in any of its parts.

In the primary grades it is well that the emphasis should shift rapidly from impression to expression. The child of six or seven is unable to retain any long series of impressions or to hold them in organized form prior to expressing them; hence lessons in which sensory development is the prime object should not be longer than ten or fifteen minutes, and they should always be followed by some exercise in which the new impression is given expression.

We may divide the child's expressions into two classes. The first of these consists of actions, more or less organized, through which the child seeks to accomplish some useful object. In these actions he manifests his desires and his ideas, particularly those concerning the relationship of the means to the end. In the second class of expressions he is moved by two dominant impulses: the first is usually spoken of as the imitative impulse; the second is the desire to communicate his conscious state, or some aspect of it, to a fellow creature. Both of these impulses may be found in simultaneous function in the child's play, and the wise teacher will utilize play as a fundamental element in forming both the child's impression and his expression. His constructive work should grow out of his play: in this way it will gain freedom and power. From the forts and houses which he builds at random in the sandpile at the age of two, the work of the sand-table in his sixth year will be en-

riched, and the aimless play will begin to take on definiteness and precision and to function effectively in the acquisition of useful knowledge. From the same source we may trace the foundations of the child's constructive ability and his effective handling of simple tools.

As we pass from the spontaneous play of the child to the simple dramatizations of the first grade, we are tracing the beginnings of the child's power of communicating to others his inward vision, and just in proportion as he gains in effectiveness in his dramatization will his vision grow in clearness. Dramatization may, therefore, be regarded as the second step in the child's power of expression.

Dramatization passes over by imperceptible degrees into two specialized forms of expression, one using the medium of sound, the other the medium of sight. Music grows out of the former; drawing, painting and the plastic arts out of the latter. Effectiveness in spoken language emerges from the former, while reading and writing are the outcome of the latter.

We may, therefore, for purposes of study at least, consider under the head "Forms of Expression" the unorganized play of the child, his constructive activities, his dramatizations, music, art and spoken and written language. But while we separate these seven forms of expression, it should be remembered that they are not normally separate in the child. It is true, in the first grade emphasis should fall chiefly on the early part of the series, and as the child passes into youth emphasis will fall on the later members of the series. But at no time can we with impunity part with any one of these seven elements of expression. If the play element is entirely absent, the expression is likely to be heavy and dull; if the useful or constructive element is absent, there is danger that the expression will lack full appeal and become somewhat fantastic and unreal. Without beauty and rhythm, no form of expression can adequately reach and call forth the desired response in those to whom it is directed. But while we should not and cannot separate these seven modes of expression from one another in the child's unfolding life, the teacher may with profit isolate each of these forms for separate study.

In teaching the child construction, we should, of course,

never lose sight of the element of beauty. We should teach him to discern proportion, the relation of means to end, the proper regard for composition, for color effects, and for finish and delicacy of touch; but we should not end here. In work of this character the utilitarian element dominates, but all the other elements should be present and the child should learn to discern them.

This has been called an age of fact-worshipers, and there is doubtless more than a little truth in the accusation. In so far as the accusation is true, our age is defective; for however valuable facts may be in this material world, they should never assume the dominant rôle and call forth our homage. When the devil took Jesus to the top of a high mountain and showed Him all the kingdom of this world and the glory thereof, saying to Him, "All these things will I give to thee, if, falling down, thou wilt adore me," Jesus answered, "It is written: Thou shalt adore the Lord thy God, and Him only shalt thou serve."

Modern science, by revealing many of the great laws of nature, has greatly increased man's dominion over nature's forces. In this way the men of our day are able to accomplish many things quite unattainable by their forefathers, but if this enlarged vision of nature's powers has diminished in any degree their ability to see God and the higher things reflected in nature, the loss is immeasurably greater than the gain. We must lead our children into all the secrets of nature revealed by science, but we must take the utmost care at every step in this process to prevent the child from losing sight of God and of the higher realm of truth that is so wonderfully reflected in natural phenomena. While he becomes acquainted with the nature of silicon and the effect of heat upon it in the process of glass-making, we must use every endeavor to secure for him an enlarged power of seeing the things which are mirrored in it. Man is kept sane by discerning God in the wonderful things that He has made: "Not by bread alone doth man live, but by every word that proceedeth from the mouth of God." It is the blessed privilege of the teacher to furnish this bread to the little ones and to see to it that the child's vision of higher things be not lost in the glare of material achievement.

In the nature-study lesson a beginning must be made in the

work of developing the child's power of discerning reflected truths. Every phenomenon he studies should be made to lift up his mind and heart into the realm of unseen truth and beauty. The beginning thus made in science must be carried forward into fuller and more robust development in the art work of the grade. When the child makes things with the deliberate purpose of expressing thought, he will be helped to an understanding of the image of God that is impressed upon every object in nature. Just as in the nature study the child must be led to discern the precision of natural law, so in his constructive work and in his art work he must be given a sure foundation in the actual adjustment of the means to the end. And as in the nature study he must learn to discern the higher truths that are there reflected, so in the work of his own hands he must be taught to express the thought and to mirror the beauty that dwells in his own consciousness. His art work is, in fact, an almost indispensable means of developing his power to discern the intangible and the invisible in nature.

If, therefore, we would have our children grow up into men and women who will find God reflected in all the phenomena of nature, we must take the means indispensable to the accomplishment of this end, and one essential means is an adequate art training. Isolated and of itself, it is not, of course, an adequate means, but it is difficult to see how, lacking this, any religious instruction may accomplish the end sought. In teaching the child art, however, it will not do to center our endeavor upon awakening in him a response to beauty. It will not suffice that his eye is keen for proportion and proper color-blending. He must, above all, be keenly alive to the thought element which is expressed in the material forms that grow under his hands. Other elements of his training will be valuable, but this power of expressing thought through concrete forms has in it a value far outweighing all the others. Without this, the eye may grow in keenness and the hand in precision; the value of light and shade, the tricks of perspective may all be mastered, but if the pupil has failed in the power to see in the masterpieces of art the vision of the artist, he will fail also to see in nature the image of the Creator, and his art will avail him little in the arduous task of rising above the

grossly material element by which the animal part of his nature is surrounded and weighed down to earth. This mirrored element in art has been spoken of as the sacramental element, and the analogy is striking, for every sacrament has in it as one of its essential elements a material symbol of the grace which it conveys. The discernment and the employment of the symbolic in this sense are the main objects to be attained by the teaching of art in the elementary grades.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

IN MEMORIAM—SERGEANT JOYCE KILMER. 1887–1918

He fell, mortally wounded, on August 1, on the crest of victory, as wave upon wave of American troops swept back the Huns from Picardy. It was an ideal death for a soldier; it was a sublime death for a poet—to die face forward, fighting for an ideal; to die in France; to die in the province where Jeanne d'Arc at Rheims triumphed in her battle for country and for God.

He is our first American poet to wash clean with his blood the soil of France from the stain of the Hun. It was to accomplish this that he went at the first call. The outrageous sinking of the *Lusitania* had been to him a stain across the face of the world. He burned, even then, to avenge it. There could, therefore, be only one choice for him—our country, justice, and the right were ideals to die for; and so he went.

Not long before the first of August he wrote to a friend in New York:

"I am a sergeant in the Regimental Intelligence Service—the most fascinating work possible. More thrills in it than in any other branch, except possibly aviation. And it's more varied than aviation. Wonderful life! But I don't know what I'll be able to do in civilian life after this—unless I become a fireman!"

Earlier in the year he had written to another friend, in delicious irony: "This is positively the most pleasant war I ever attended." How his soul loathed the vileness that is Prussia! How eagerly he welcomed the chance to raise his arm against it, as he had already raised his voice and pen, and bar it back from the noble woman and sweet children who had made his home a place of wonder and of joy!

He has given his all, and he is glorious. He has crossed the threshold of fame, on which he had stood expectant, looking out upon the promised land of letters. In his laurel wreath a rose and a thorn have been woven. It is the sign that he is among the blessed and the immortal.

NOTES

During the summer the following interesting editorial appeared in the *New York Times' Review of Books*:

"Perhaps one of the most amazing bibliophile yarns that have been spun in recent years concerns that priceless Shakespeare volume, the 'First Folio Edition of the Plays,' published in 1623. The tale, with its tragic ending, is told by Mrs. Humphrey Ward in 'A Writer's Recollections,' running serially in *Harper's Magazine*. It appears that in 1883 a certain

Sefior Gayangos, then an old man, told Mrs. Ward of his adventures in Spain, where he was collecting old Spanish books for an English client. On one occasion he visited an old library that was about to be sold. On the floor of the long room, Mrs. Ward tells us,

"was a large brasero, in which the new librarian was burning up a quantity of what he described as useless and miscellaneous books, with a view to the rearrangement of the library. The old sheepskin or vellum bindings had been stripped off, while the printed matter was burning steadily, and the room was full of smoke. There was a pile of old books whose turn had not yet come lying on the floor. Gayangos picked one up. It was a volume containing the plays of Mr. William Shakespeare, and published in 1623. In other words, it was a copy of the 'First Folio,' and, as he declared to me, in excellent preservation. At that time he knew nothing about Shakespeare's biography. He was struck, however, by the name of Shakespeare, and also by the fact that, according to an inscription inside it, the book had belonged to Count Gondomar, who had himself lived in Valladolid, and collected a large library there. But his friend the librarian attached no importance to the book, and it was to go into the common holocaust with the rest. Gayangos noticed particularly, as he turned it over, that its margins were covered with notes in a seventeenth century hand. He continued his journey to England, and presently mentioned the incident to Sir Thomas Phillipps and Sir Thomas' future son-in-law, Mr. Halliwell—afterward Halliwell-Phillipps. The excitement of both knew no bounds. A 'First Folio'—which had belonged to Count Gondomar, Spanish Ambassador to England up to 1622—and covered with contemporary marginal notes! No doubt a copy which had been sent out to Gondomar from England, for he was well acquainted with English life and letters, and had collected much of his library in London. The very thought of such a treasure perishing barbarously in a bonfire of waste paper was enough to drive a bibliophile out of his wits. Gayangos was sent back to Spain posthaste. But, alack, he found a library swept and garnished, no trace of the volume he had once held there in his hand, and on the face of his friend the librarian only a frank and peevish wonder that anybody should tease him with questions about such a trifle.

"Undoubtedly this unique 'First Folio' was burned up as so much worthless paper. As it was annotated by Gondomar, who was intimately acquainted with literary London, it is altogether probable, as Mrs. Ward declares, that it contained

all kinds of Shakespearean revelations—even to the solving of the mystery of the 'Dark Lady' and 'Mr. W. H.' "

That a love for books and a judgment bred in the privacy of one's library may make romance of a big business is illustrated in the history of the house of Charles Scribner's Sons, now in the seventy-third year of its existence.

The founder, Charles Scribner, a Princeton graduate, had gone into the practice of law. Poor health led him to abandon it.

Isaac Baker had been in the textile industry, and was looking about for something more congenial.

The two young men had in common a strong love for books. With that as their equipment, they bought out the entire stock of John S. Taylor, who published religious works. They rented a small office, established themselves in the chapel of Old Brick Church, which then stood at the corner of Nassau Street and Park Row, New York. That was in 1846. Today the business is housed in a handsome twelve-story building at Fifth Avenue and Forty-eighth Street, and a fourteen-story building in West Forty-third Street is devoted to the manufacture of Scribner books.

The Waste Basket is the suggestive title of a new publication that has been launched at 608 South Dearborn Street, Chicago. Its sub-title is "The Magazine of Youth," and its aim is to encourage disappointed and depressed young authors whose work has not been appreciated elsewhere. You must not be older than twenty-one if *The Waste Basket* is to print your stuff.

In French poetry during the war two names stand conspicuously above all others—Paul Fort and Paul Claudel.

There has been many a learned treatise on the psychology of pen names. A cynic has made this contribution to the subject: "The reason that so many writers have written under a sham name is not, as is commonly believed, in order to hide

their personalities, but rather to conceal their real professions and thus happily avoid having poured into their ears the volume of stored-up tales which the pressure of domestic and business life has kept out of modern literature."

Those interested especially in the drama and dramatics will be interested to learn that "The Open-Air Theater," by Sheldon Cheney, which Mitchell Kennerley will publish the latter part of this month, will contain a comprehensive account of all the numerous outdoor playhouses in both Europe and America of present or recent times, with incidental treatment of the ancient Greek and Roman theaters and of the religious theater of the Middle Ages. It will discuss also the forms of drama suitable for outdoor presentation and the development of the modern outdoor pageant. Six important open-air theaters in Europe and ten in the United States will be pictured and described, as well as many others smaller and less well known.

Moffat, Yard & Co. announce that they will initiate this autumn a "Modern Writers' Series," which will deal with American writers of books.

The September number of *The Bookman* marks the assumption of ownership and editorship of that magazine by the George H. Doran Company. Its only purpose under the new management, say its new owners and editors, will be "to cultivate and foster the art of reading." It will direct attention "to the best in current literature, including that great number of publications whose genuine service is the proffering of recreation and amusement." While not disregarding the great background of the world's literature it will, they say, "be edited for men and women of today, looking forward always to the new structure of social and intellectual life which is even now emerging from these years of supreme test." The editorship of *The Bookman* will be in the hands of the editorial staff of the George H. Doran Company, and its managing editor will be E. F. Saxton.

For more than twenty years Emil Legouis' "Le Jeunesse de William Wordsworth" has been one of the classics of Wordsworthian criticism. That it was rather a critical essay than a biography is implied by the secondary title which the French professor chose for his book, "une étude sur 'The Prelude.'" While Wordsworth has not lacked for eminent critics—Arnold, De Quincey, Pater, Leslie Stephen, Sir Walter Raleigh, and Elmer More, among others—this book upon his youth has stood almost head and shoulders above the rest. It is a perfectly outlined and perfectly executed portrait of Wordsworth's mind from his earliest childhood until 1798. A translation of this work in English was brought out by J. W. Mathews soon after it appeared in French. No American imprint, apparently, was ever made. The Dutton Company has filled the gap by an issue of a fresh edition here, "The Early Life of William Wordsworth" (\$3.50 net). It contains a prefatory note by Leslie Stephen, taken from an article written for the *National Review* when Legouis' book first appeared.

In a two-page review of the recently published first volume of the "History of American Literature," edited by W. P. Trent, John Erskine, Stuart P. Sherman, and Carl van Doren, appearing in the *London Times'* Literary Supplement, the view is taken that the foremost, the representative writer of this country is Emerson.

Emerson seems to this English critic a measure of this country's intellectual evolution—

The growth of a country in the politest arts cannot be termed slow when that country, like America, within fifty years from the close of its Colonial period, produces a man of letters such as Emerson. Old England and New England, Britain and America are agreed on the essential point that he is the most universal figure, excluding men of action and statesmen such as Washington and Lincoln, that the New World has produced. There is nothing of the imitator of Addison, or Goldsmith, or Scott about Emerson. He is far less reflective than Hawthorne or Poe; if he reflects at all it is a *supreme* of the great *penseurs* of France; or if he enters the field that Hammerton and Bryce and Taine and Wallace have rendered illustrious, he outshines them all. At the time of his death, in 1882, one year after George Eliot and Thomas Carlyle, Emerson

was recognized as the foremost writer and thinker of his country, but this recognition had come gradually. The candor and the vigor of his thought had led him often to champion unpopular causes, and during his earlier years of authorship his departures from Unitarian orthodoxy were viewed with hostility and alarm. In the abolitionist movement also he took a part which brought him the distinction of being mobbed in Boston and Cambridge. His finest essay writing, which covers a huge range, corresponds pretty closely to our early Victorian period and extends from his noble adumbration of "The American Scholar" in 1837 to the harmonious essay on "Beauty" of 1869.

In connection with this, it would be interesting to read Francis Thompson's famous essay on Emerson.

NEW BOOKS

Criticism.—"English History in Shakespeare," By J. A. R. Marriott. New York: E. P. Dutton & Co.—"Horizons." By Francis Hackett, New York: B. W. Huebsch.

Poetry.—"The Golden Treasury of Magazine Verse." Edited by William Stanley Braithwaite. Boston: Small, Maynard & Co.—"Oxford Poetry, 1917." Edited by W. R. C., T. W. E., and D. L. S. New York: Longmans, Green & Co.—"Posthumous Poems of Algernon Charles Swinburne." Edited by Edmund Goose, C. B., and Thomas James Wise. New York: John Lane Company.

Documents and Oratory.—"President Wilson's State Papers and Addresses." Edited by Albert Shaw. New York: George H. Doran Company.—"Last Lectures by Wilfrid Ward." New York: Longmans, Green & Co.—"Handbook of Manuscripts in the Library of Congress." Washington: Government Printing Office. 65 cents.

Drama and Theater.—"Plays of the 47 Workshop." 12mo. New York: Brentano's.—"Harvard Plays." 12mo. New York: Brentano's.—"The Vaudeville Theater: Building Operating Management." By Edward Renton. New York: Gotham Press, Inc.

Text-Books.—"A Dictionary of Military Terms." By Edward S. Farrow. New York: T. Y. Crowell Company.—"The Elements of Rhetoric and Composition." By Ashley H. Thorndyke. New York: The Century Company.—Composition

and Rhetoric." By H. W. Holmes and O. C. Gallagher. New York: Appleton.

Autobiography.—"The Book of High Romance: A Spiritual Autobiography." By Michael Williams. New York: The Macmillan Company.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

EUROPE'S EDUCATIONAL MESSAGE TO AMERICA

Every public officer intrusted with the support of public schools should know that Europe's lesson to the United States as a result of the war is to keep the schools going and to make education during and after the war better and more effective than it has ever been, according to a broadside announcement, entitled "Europe's Educational Message to America," just issued by the Interior Department, through its Bureau of Education, for circulation among mayors, school-board members, and other public officials.

France Speaks

"Do not let the needs of the hour, however demanding, or its burdens, however heavy, or its perils, however threatening, or its sorrows, however heart-breaking, make you unmindful of the defense of tomorrow, of those disciplines through which the individual may have freedom, through which an efficient democracy is possible, through which the institutions of civilization can be perpetuated and strengthened. Conserve, endure taxation and privation, suffer and sacrifice, to assure to those whom you have brought into the world that it shall be not only a safe but a happy place for them."

This is France's message, as reported by John H. Finley, Commissioner of Education of New York State, in his report on French schools in war time.

Also England

For England, the Honorable H. A. L. Fisher, President of the English Board of Education, who is in charge of pending educational legislation of fundamental significance, is quoted:

"At the beginning of the war, when first the shortage of labor became apparent, a raid was made upon the schools—a great raid, a successful raid, a raid started by a large body of unreflecting opinion. The result of that raid upon the schools has been that hundreds of thousands of children in this country have been prematurely withdrawn from school and have suffered an irreparable damage, a damage which it will be quite

impossible for us hereafter adequately to repair. That is a very grave and distressing symptom."

Reconstructing English Education

The English Committee on Juvenile Education in Relation to Employment After the War says:

"Any inquiry into education at the present juncture is big with issues of national fate. In the great work of reconstruction which lies ahead there are aims to be set before us which will try, no less searchingly than war itself, the temper and enduring qualities of our race, and in the realization of each and all of these education, with stimulus and discipline, must be our standby. We have to perfect the civilization for which our men have shed their blood and our women their tears; to establish new standards of value in our judgment of what makes life worth living; more wholesome and more restrained ideals of behavior and recreation; finer traditions of cooperation, and kindly fellowship between class and class and between man and man.

"These are tasks for a nation of trained character and robust physique—a nation alert to the things of the spirit, reverential of knowledge, reverential of its teachers, and generous in its estimate of what the production and maintenance of good teachers inevitably cost."

BRINGING BACK MARRIED TEACHERS

"Repeal the married teacher regulation," says Dr. P. P. Claxton, United States Commissioner of Education.

"Reports from some cities indicate that a few school boards have not yet taken action to abolish the rule barring married women from teaching. This rule never did have much to recommend it, and the war has made it impossible of enforcement. Every woman who is a good teacher is needed, and marriage is no bar."

One teacher writes to the Bureau of Education: "I wish to call your attention to a situation which prevails throughout the Middle West, and urge your influence to remedy this injustice. As you know, most of the large cities will not employ married women as teachers in the high schools. As you also know, the War Department has placed in Class I all men whose

wives are educated to earn a living. Many of these women were teachers in the larger high schools. These positions are now closed to us and we must teach in a small town several subjects in which we are indifferently prepared at a small wage, all because we have husbands who are giving themselves in answer to their country's call. Is this exactly fair? Kansas City, Mo.; Kansas City, Kans.; Topeka, Kans., and many other cities have courteously returned all applications, saying they employ no married women."

For the information of school boards that may not have seen Commissioner Claxton's statement of March 8, 1918, appealing to married teachers to return to schools, the Bureau is asking that the following paragraph be reprinted:

"There are in the country scores of thousands of persons, mostly women, of good scholarship and professional training, who have had successful experience as teachers, but who have retired from active service. Many of these might render valuable service again in the school. As a means of relief in the present crisis, I recommend that they be called again into active service, and that laws, ordinances, and regulations of school boards prohibiting married women from teaching in the public schools be suspended or repealed."

PRESIDENT WILSON FOR WAR-TIME SCHOOLS

President Wilson urges generous support for schools of all grades during war time. In a letter to Secretary Lane approving the Bureau of Education's plan for an educational campaign this summer and fall he says:

"I am pleased to know that, despite the unusual burdens imposed upon our people by the war, they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent

need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the co-operation in this work of the American Council of Education."

COLLEGE TEACHING IN WOMEN'S COLLEGES

"If the college teacher in women's colleges is to do constructive work, some means should be provided to prevent her present isolation," says Dr. Mabel Louise Robinson, discussing teaching methods in her study of "The Curriculum of the Women's College," issued by the Bureau of Education of the Department of the Interior.

"Very few college teachers know anything about the way in which their particular work is being conducted in other colleges. Segregation of intellect produces much the same result as segregation of species; other qualities than strength find special inducement to develop; cross-fertilization of ideas is often necessary for a good crop. A college teacher needs to know not only the results of the latest research in her subject, but the results of the latest effort to make it part of the social life of the student. Such knowledge would diminish, in part at least, the effects of inbreeding by which the young instructor reproduces in her classes as closely as possible the teaching which she has earlier received at the college."

The lecture method of presenting material to classes is largely used in all of the colleges, studied, Miss Robinson finds. While recognizing the special value of the lecture, Miss Robinson suggests a modification of the plan whereby the seminar method shall be pushed down from the graduate school

into the undergraduate classes. She also suggests some supervision of college teaching, asserting that—

"In none of the five colleges studied, and in only one of several other colleges investigated, is there, except rarely in individual departments, any system by which the work of the teacher may be judged by her equals or superiors. The usual criteria of success are the size of elective courses and the opinions expressed by students. In the long run, the judgments of the students may average justice, but through youth and immaturity the students are naturally not infallible judges of fundamentals. Mature, unbiased consideration of an instructor's work is a fair basis for the verdict of its quality. From a purely economic standpoint, too, some system of supervision which could supply judicious and pertinent advice to the inexperienced though scholarly instructor might sometimes save a teaching life of incalculable possibility."

PUBLIC HEALTH NURSES NEEDED

The United States Army and Navy have asked for 37,500 registered trained nurses by July 1, 1919, for the care of wounded and sick soldiers and sailors.

This will take one-half of the present skilled nursing forces of the United States. The effect of this upon public health will be disastrous unless most strenuous efforts are made to supply the needs of the civil population with skilled workers.

In normal times there are approximately 6,000 public health nurses scattered over the United States, caring for the families of the people who cannot afford the entire time of a trained nurse. They go into the homes, staying long enough with the sick mother and the ailing child to give expert care, setting things right for the day and carrying out the instructions of the physician. They do more; they teach the family how not to be sick; they instruct the mother how to care for the baby the twenty-three hours when the nurse cannot be in the house.

Although a concerted effort is being made by the Government to protect the vital public health service, numbers of public health nurses have volunteered for military service. The campaign for the protection of children and the extension of public health nursing to rural areas is demanding large numbers of

public health nurses. Child conservation and tuberculosis work in France is using them. A profession that has never been oversupplied is meeting greater and greater demands every day.

All these factors have forced upon our organization the great task of increasing the number of public health nurses in the land.

First and most important, every well-educated young woman who is interested in dealing with the many problems in this field is urged to enter one of our training schools for nurses, where she will get a firm foundation for future work while at the same time immediately entering as a student nurse on the serious nursing work of the country.

Second, private duty nurses who, on account of family ties or some other reason, cannot join the Red Cross Nursing Service for military duty, are urged to consider most seriously the needs of home service in the public health field. The call is imperative.

Third, the private patient is urged to utilize the visiting nurse service. The visiting nurse is a highly skilled nurse, who is especially trained to supplement the care of the family or the trained attendant, teaching them to care for the patient during the time she herself is not there. By using the visiting nurse, the patient releases the private nurse for duty where the value of her services can be multiplied. The nurse can then enter the teaching field, where she trains others to become nurses, or the public health field, where, instead of caring for one patient, she cares for many.

In addition, we must all put our shoulders to the wheel and help the schools for nurses already established, and give scholarships to help those nurses who need financial assistance while taking graduate work. One thing is certain—we must keep trained women in the field for this great war service.

We feel that through the medium of your church we can reach a group of earnest young women who can be reached in no other way to whom this service will especially appeal. Your sanction will give encouragement to those eager to enter the profession and will do much towards making their parents give a glad consent to their rendering such patriotic service.

FRANCES P. BOLTON,
Chairman, War Program Committee.

COORDINATE GOVERNMENT ACTIVITIES THROUGH SCHOOLS

The following resolution was unanimously passed at the meeting of the Commission on the National Emergency in Education:

"The National Education Association Commission on the National Emergency in Education and Necessary Readjustment During and After the War, representing 600,000 public school teachers and the interests of approximately 22,000,000 children, and recognizing the power and influence of the teachers and the schools in training in patriotism, desires to cooperate with the Federal Government in every reasonable way to help win the war. On account of the great variety of propagandas and activities, federal agencies are requesting the schools to encourage and to teach, the Commission feels that the schools are not being used as economically, as wisely and as efficiently as possible. The Commission therefore requests that the National Council of Defense, the various federal departments, divisions, bureaus, commissions and committees provide at once a clearing house and coordinating agency for those propagandas and activities that they wish the schools to present; that this agency be empowered and directed to prepare this matter in a form suitable for use in the schools; that this agency be authorized to arrange these materials in the order of their priority; and, further, that the materials whose priority is thus determined be sent to the proper educational authorities of each State for final distribution."

REEDUCATING WOUNDED SOLDIERS

Congress, without dissenting vote, has delegated to the Federal Board for Vocational Education the great task of reeducating and rehabilitating for civil life and usefulness such of our wounded soldiers and sailors as may be proper subjects.

Available statistics show the number to average about 10,000 per million men per annum. In other words, on the present army and navy strength, together with auxiliaries, we are certain of almost 30,000 men to be subjects for reeducation this year. As the strength grows the number of men grows. With the more sanguinary nature of the fighting in open war-

fare instead of trench stalemate, the average may run to higher figures.

Experience of our Allies shows that over 80 per cent of permanently disabled men can be reeducated for useful, self-sustaining, wage-earning employment. Many of them will be made into expert artisans, mechanics and semi-professional, and will be a most valuable asset to the country in carrying on the work back of the lines, releasing able-bodied men for the front; and also of great use to the country in the civil readjustments after the war, when the depleted ranks of skilled men will not be able to supply the demand.

The work is of intense interest to every man in the ranks, every man subject to draft, and the families and relatives of these men, and to Americans generally. To know that, even though broken and shattered in the fighting, there does not exist a future of inadequately pensioned, idle days, or an occupation that is semi-mendicancy, but that the disabled man may be fitted for useful, respectable wage-earning occupation, and in many instances will make more than he ever made before he was hurt, should add strength to their arms and resolution to their course. It should comfort them and their families, and make those who are not privileged to bear arms feel that our country is acting with high justice toward the men who are bearing the brunt.

We are not preparing any "handouts" nor conducting propaganda, but we do want the people to know what is going to be done for the wounded, so as to educate public sentiment toward requiring these men to take the training for their own sake. It is entirely voluntary on the part of the wounded man whether he takes it or not. It is there for him, to take or leave, just as he wishes. But a public sentiment understanding the opportunity will help reduce the number of crippled and shattered incompetents after the war. The training does not affect his allotment under the War Risk Insurance. If you care for anything on any phase of this work, we will endeavor to supply you with matter that is exclusive in your territory, and also a limited number of photographs are available.

C. A. PROSSER,
Director, Federal Board for Vocational Education.

The Federal Board for Vocational Education has just issued the "Evolution of National Systems of Vocational Education for Disabled Soldiers," being Bulletin No. 15 of the series of this Board, of which Dr. C. A. Prosser is the director.

Coming at this particular time, when the problem of what will be done with our own wounded and disabled men is of growing interest to the country generally, the bulletin has the considerable value of timeliness, in addition to its intrinsic worth as the only complete exposition of what other nations are doing for their own who are suffering disabilities as one of the fortunes of war.

There is, additionally, the value of being an absolutely authoritative publication, with material drawn from official sources abroad and issued by the Federal Board for Vocational Education, which, by unanimous vote of the Congress, has been charged with the high and great responsibility of reeducating and rehabilitating for vocational usefulness the disabled men of the United States land and naval forces. The Federal Board has been engaged upon the study of war rehabilitation work since August, 1917, and was the first of the governmental agencies to move for the reeducation of our war wounded and crippled defenders.

The bulletin is a volume of 320 pages, illustrated with many photographs showing progress made in other countries in refitting men to take up again the battle of civil existence. It shows how science and the wonders of specialized reeducation are able to neutralize what would otherwise be serious handicaps that would place the subjects thereof in the category of human junk.

It is a most inspiring message of hope and confidence to every man who is in the armed forces and those subject to call and the families and relatives of all of these men. It assuredly dispels any fear that a man may have of becoming a wounded or decrepit burden, either upon society, the state, or his relatives. Mere remnants of men are shown who have been turned into useful wage-earning, self-supporting and self-respecting citizens who supplement their pensions with well

paid labor, and in many instances have larger revenues than before being injured.

The volume deals with the subject of rehabilitation generally, its principles, the attitude of the public toward the disabled man, and the outlook and viewpoint of the men themselves. It then takes up the various countries—France, Belgium, Great Britain, Italy, Germany, Austria-Hungary, Canada, and other British dominions.

Copies of this interesting and valuable document—the first the United States Government has issued upon this absorbing subject—may be had without cost upon application to the Federal Board for Vocational Education, Ouray Building, Washington, D. C.

ALTERATIONS IN HOME ECONOMICS COURSES IN STATE NORMAL SCHOOLS DUE TO WAR CONDITIONS

May 6 of this year a letter was sent to the teachers of home economics in State normal schools, asking them to report any special work undertaken because of war conditions and to discuss the effect that such work promises to have on the school curriculum. The letters received in reply contain reports of activities that have proved their worth to the school and to the individual. The frank statements of the problems involved in the development of this work are worthy of careful consideration, and are presented in the following pages with the hope they will come to the attention of all home economics teachers.

Effect of the War on the Home Economics Course

Teachers variously report that they "have found it necessary to revise the whole course in home economics;" that their "entire course has been centered about the war situation;" that "conservation has become the keynote;" that "all the work has been on a war basis," and that "economy has been our slogan." Reports indicate that every possible saving has been made in the preparation of foods in the classroom, and that the use of substitutes and the principles involved have been demonstrated and practiced. The work of food preservation has been specially stressed, school garden products have been utilized, and the instructions of the Food Administration have been

followed as closely as possible. Especially gratifying is the statement that "more attention has been given to the study of body requirements than formerly." Special dietetics classes have been held for the students, for nurses, and for women near the schools.

Economics Practiced

Individual schools report that wheat products are no longer used in the classes; that fancy cooking has departed and experimental cookery has taken its place; that waste has been eliminated through "the acceptance of the clean-plate motto," and that cost of materials has been reduced by careful buying and by having group work carried on in the classes.

Promise of the possible reduction of the cost of materials without sacrificing any of the educational value of the project is contained in this report. "Classes are serving meals at noon to members of the faculty. No wheat, no meat, and very little sugar is used. Cost, calories, and protein content are carefully planned. Guests pay the cost of materials."

Special Courses in War Foods

A special course in war foods has been given in many schools. In some places this has followed the course of lessons for colleges sent out by the Food Administration. Such courses have been offered not only to special home economics students, but to all students in the normal school, and frequently have been required of *all* students. In some cases senior normal students have given special lessons in food conservation to the girls in the junior high school.

Training Given for Demonstration Work

That an effort has been made to prepare students to become leaders in conservation in their own communities is apparent from many of the reports. Demonstration courses have been added to the curriculum; demonstrations in the canning and drying of fruits and vegetables, and of cooking with meat, wheat, fat and sugar substitutes have been given to other classes of the schools and to other women of the immediate community and of adjoining counties. These demonstrations have been given in the schools and in homes and churches be-

fore various women's societies. In one place a monthly demonstration is held by the women of the community as a result of the work carried on by the normal students. Weekly food talks were given in chapel by home economics students in one school. In some schools the students have been especially encouraged to carry on club work among the small girls of their own communities and practice in conducting activities among the children of the training school has been provided.

Food Exhibits

Exhibits have been developed to further the teaching of food conservation. In one school each girl has planned and demonstrated a food exhibit with the thought that she may reproduce these exhibits in her own home community. War breads were exhibited, with a statement of the cost of materials and the recipe for each loaf. The loaves were sold to cover the cost. Other exhibits were of foods wasted, of sugar substitutes, and of the rations allowed in the warring countries. The food eaten by the average American, shown in contrast to the war rations, makes an interesting exhibit. Original posters made by the girls have been a feature of the exhibits. Special food bulletins placed in the corridors have been used for posting food items daily for the instruction of the school. One teacher reports: "We have been able to secure the publication of small pamphlets planned by different classes and printed in the printing department. The following have been published: 'School Lunches,' 'Wheatless Menus and Recipes,' 'Meatless Menus and Recipes,' 'Series of Photographs Showing Exhibits that Can Be Arranged.'

"Food exhibits are displayed in the halls of the school buildings and in downtown stores. Students have also cooperated with the food committees using exhibits in the food conservation headquarters."

Use of School Libraries

In many schools the library has been used to bring the need to all the schools in a spectacular way. New tested recipes are put in the library each day. Students have sent pamphlets to libraries in their home town and have sent tested recipes to their home papers.

Sewing Problems

Reports of the adaptation of the work in sewing classes to emergency conditions is equally gratifying. Courses have been given in renovation and remodeling of garments. All garments have been simply made with little lace and trimming. Decoration and ornamentation have been simplified. Careful selection and purchase of material have been emphasized. Clothing conditions in the trade world have been studied. Red Cross sewings, surgical dressings, and sewing for the Belgian children have been given, both as a part of the class work and in outside time, to volunteers. One teacher reports that the course in civilian sewing, with special emphasis on children's sewing, has been substituted for the elementary underwear course, and will become a permanent course, for it offers a wider class of problems more closely related to the needs of school children whom the students are to teach.

Other reports are as follows:

"We have held displays of articles to show *conservation of wool* and other usable material for different State conferences, as for the Social Service and Association of Collegiate Alumnae."

"We have also exhibited in other public places. No other line has created more interest."

"A conservation apron made of unbleached muslin attracted so much attention that *patterns were made* and sold for a small sum, the proceeds given to the Red Cross."

"In the millinery class materials have been renovated and *hats reconstructed* and trimmed and given to the Red Cross for the salvage department."

Conclusion

In discussing the war emergency work, teachers say that their main question is, "To what extent is it expedient to interrupt or entirely put aside regular work?" They are unanimous in their statement that now, if ever, is the time to make school work alive to every-day conditions, for they feel that the changes that have already come in the established order have helped to bring new life into the courses that have been carried on too formally. Most of them have been able to differentiate

principle from practice, and have found that old truths can be taught through new projects. Home and school have been brought together as never before. An increased amount of work has been possible, as students have felt the stirring appeal of patriotism and they have experienced the pleasure that comes from real exertion. That this has meant increased activity on the part of the teachers has not been mentioned in any of the letters received, which is indicative of the fact that the home economics teacher has come to recognize her work as a form of national service for which she labors gladly. Best of all, the food message has been brought to the entire school in a way that has been sufficiently convincing to give every future teacher an appreciation of the necessity of its presence in the general school curriculum.

CURRENT EVENTS

SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The Catholic Sisters College, which has developed into one of the largest and most important departments of the Catholic University, terminated a very successful summer session on August 9.

A large number of courses, directed by the most efficient talent of the University faculty, were all well attended, in spite of the increased cost of travel and the advanced rates for living expenses. A prominent feature this summer was the Department of Music, introduced a year ago. Seven lectures on the various phases of the subject were an indication of the strength and character of the work.

The long and pleasant summer evenings afforded favorable opportunity for many interesting musical and lecture programs in the spacious auditorium of McMahon Hall. Some of the more interesting of these were the organ recital by Malton Boyce, of St. Matthew's, and the lectures of Dr. Harold Becket Gibbs, Professor of Gregorian Music. Dr. Kerby and Mr. Thomas Quinn Beesley held interested audiences on Red Cross civic work.

Each succeeding year notes an increase in the enthusiastic response with which the Catholic Sisterhoods of the country are meeting the appeal for cooperation in the great work of Catholic education.

I. F. C. A. PLANNING BIENNIAL SESSION

International Federation of Catholic Alumnae Will Meet in St. Louis—To Fight Modern Dress Evil—Delegates Will Oppose Fashion Decrees Too Often Contradiction of Lofty Womanly Ideals

The quarterly Bulletin of the International Federation of Catholic Alumnae, just from press, brings a message direct from the Queen City of the West, St. Louis. It is penned in inspiring vein by Miss Stella M. Gillick, alumnae governor for Missouri, and extends to the members of the Federation a most cordial welcome to the third biennial convention of that organization, to be held at the Planters' Hotel, St. Louis, on October 16-20, inclusive.

Excellent arrangements have been made by the various committees for the comfort and entertainment of the hosts of visitors expected at the convention. Preparations have been in progress by Miss Gillick and her devoted alumnae associates a year in advance for this great gathering of alumnae members from every part of the United States and Canada. Already the convention promises to be an event of signal interest and importance in Catholic circles throughout the country.

Various Committees Active

Among the committees which have been doing valiant work in convention preparations are the accommodation committee, Miss Florence Bassom, 3627 Cook Avenue, St. Louis, St. Alphonsus' High School Alumnae, chairman. The committee will meet delegates at Union Station and will provide lists of hotels, prices, etc., for any guests who cannot be accommodated at Planters' Hotel, and will furnish any further information desired. The hospitality committee, chairman, Mrs. John Hall, Visitation Alumnae of Elfindale, Springfield, Mo., will greet visitors at the hotel, and will be glad to accompany them on any expeditions they may desire to make during their stay in the city.

The local press committee, chairman, Mrs. Eugene A. Fusz, Maryville Sacred Heart Alumnae, address, 4446 Laclede Avenue, St. Louis, will appreciate articles concerning I. F. C. A. in other parts of the country that might prove of interest to the local press; also photographs of officers and members for State papers. The press committee is desirous that the local alumnae should know Federation members through their work and also be able to recognize them in person.

Second Call Sounded

Miss Helen Reed O'Neil, the able and untiring corresponding secretary of the I. F. C. A., presents the programs of the convention sessions, as follows, in her "second call":

The third biennial convention of the International Federation of Catholic Alumnae will be held in St. Louis, Mo., Wednesday, Thursday, Friday, Saturday and Sunday, October 16-20, 1918, inclusive. The sessions of the convention will be

held in the Planters' Hotel, which has been selected as the headquarters of the Federation for the convention.

Each affiliated alumnae association in good standing in October, 1918, is entitled to one delegate and one alternate; the latter will have voice and vote in the convention in the absence of the delegate. The executive board recommends that delegates and alternates be graduates of the institution which the alumnae represent. Names of delegates and alternates for the convention should be sent to the chairman of the committee on credentials, Miss Loretta Farrell (Josephinum Alumnae), 1426 Hollywood Avenue, Chicago, Ill.

A nominating committee, composed of one delegate from each State or province Federation represented, chosen by the delegation of which she is a member, will be appointed. This committee will present to the convention names of candidates for each office to be filled by election. The selections for this committee should be forwarded by State or province governors to recording secretary of the Federation, Mrs. John McEniry, 2005 Seventh Avenue, Moline, Ill. The executive board recommends that the delegate chosen for this committee be a graduate of an institution the alumnae of which is qualified for membership in the Federation.

Resolutions for consideration at the sessions of the convention should be typed in duplicate and sent to the chairman of the committee on resolutions, Mrs. T. F. Phillips (Visitation Alumnae), 4 Coventry Court, Dubuque, Iowa. These resolutions must reach the chairman not later than October 1, 1918.

To Reform Modern Dress Evil

Proposed amendments to the constitution of the International Federation of Catholic Alumnae must be in the hands of the chairman of the committee on amendments, Mrs. Putnam Anawalt (St. Mary's of the Springs Alumnae), 533 Wilson Avenue, Columbus, Ohio, before July 20, 1918. All proposed amendments will be published with the official call for the convention.

Reunions or conferences of alumnae representing any of the teaching orders should be held on Thursday afternoon, or on Sunday afternoon, thus providing opportunity for delegates

to attend all business sessions of the convention and also to be present at the meetings of their respective alumnae.

Alumnae associations or delegates desiring information concerning transportation, rates, routes, schedules, should communicate with Miss Bella Sexton (Visitation Alumnae), 900 Van Buren Street, Wilmington, Del.

Strict observation of the following resolution is most desirable:

"Whereas, The chief aim of the International Federation of Catholic Alumnae is to uphold the ideals of Catholic womanhood; and

"Whereas, The styles that fashion decrees are only too often a contradiction of these ideals; be it

"*Resolved*, That we, in convention assembled, pledge ourselves to help counteract by our example this great evil."

Program

The tentative convention program is as follows:

Tuesday, October 15.—Executive board meetings, 9 a. m. to 5 p. m. Resolutions committee meeting, 2 to 5 p. m. Amendment committee meeting, 2 to 5 p. m. Reception to officers, governors, delegates, alternates and out-of-town visitors, 8 p. m.

Wednesday, October 16.—Official opening, hotel, 10 a. m. Greeting, Miss Stella Gillick governor. Response, Miss Clare I. Cogan, president. Officers' reports. Adjournment, 1 p. m.

2 P. M.—Department of Education. Conference, Mrs. Hugh Kelly, chairman, presiding. Adjournment, 6 p. m.

8 P. M.—President's address. Reception to local alumnae.

8.45 P. M.—Meeting of nominating committee.

Thursday, October 17.—9 A. M.—Department of Social Work. Conference, Mrs. Edward G. Paine, chairman, presiding. Home service—Thomas Quinn Beesley, assistant director, speakers' bureau, American Red Cross. Adjournment, 12.30 p. m. 2 p. m.—Reports of committees. Adjournment, 4 p. m. 8 p. m.—Dinner, informal.

Friday, October 18.—Governors' reports, 9 a. m. Adjournment, 12.30 p. m.

2 p. m.—Department of Literature. Conference, Mrs. Daniel V. Gallery, chairman, presiding. Adjournment, 5.30 p. m.

8 P. M.—Final report of credentials committee. Roll call. Election of officers.

Saturday, October 19.—9 a. m., report of resolutions committee. Unfinished business. New Business. Report of tellers. Adjournment, 12.30 p. m.

2 P. M.—Meeting of advisory council, Very Rev. Edward A. Pace presiding. Adjournment, 5.30 p. m.

8 P. M.—Address, Very Rev. Edward A. Pace. Installation of officers. Official closing.

Sunday, October 20.—Solemn High Mass, 10.30 a. m. Sermon, Most Rev. Joseph Glennon, D.D.

Play Day—To Aid Food Conservation

In cooperation with the food conservation policy of our Government, an informal dinner will be served in the Planters' Hotel at 8 o'clock on Thursday evening, October 17, for the delegates, instead of a formal banquet.

In the spirit of self-denial which has been so universally observed by our citizens, it is requested that evening dress be not worn at any of the evening events of the convention.

It is earnestly urged upon all alumnae associations that they be represented by their own delegates at the convention. Unaffiliated alumnae eligible to membership in the International Federation of Catholic Alumnae are cordially invited to join the Federation and send delegates to the convention to unite with the present membership in the common cause. In this crisis of the world's history, the counsel of wisdom which comes from interchange of ideas of many minds is imperatively necessary. The influence of the Federation in stimulating continued advancement and growth in Catholic education cannot be measured. Through the horrors of war, as in the blessings of peace, the necessity and value of uninterrupted teachings of Catholic schools, convents and colleges must be incontestably demonstrated. In this the International Federation of Catholic Alumnae must be a potent factor.

Convention of the Catholic Educational Association

The fifteenth annual convention of the Catholic Educational Association, held in San Francisco during the latter days of July, was most successful, in spite of the difficulties of travel

and the disturbed conditions of the times. Many valuable papers were read and discussed, a few of which will be published in the REVIEW. The resolutions adopted by the association will be read with attention by non-Catholics as well as by Catholics.

**GENERAL RESOLUTIONS ADOPTED BY CATHOLIC EDUCATIONAL
ASSOCIATION, SAN FRANCISCO, 1918**

1. As in former years, so now, the Catholic Educational Association of the United States professes fealty to ecclesiastical superiors, especially to the Holy Father, Benedict XV, to whom it returns sincere thanks, both for his habitual interest in our work and for his special blessing thereon.
2. The Association gives its whole-hearted support to the Chief Executive of our country, President Wilson, in this supreme moment of trial. It pledges unwavering fidelity and devotion to him in the prosecution of the war for the complete attainment of the high and moral ideals set forth by him.
3. In a spirit of humility and gratitude, we give thanks to God for the splendid patriotism displayed in this crisis by the graduates of Catholic colleges who have rallied to the colors in surprisingly large numbers in a spirit of entire devotion.
4. The inculcation of obedience to God and to all lawful authority constitutes an essential aim of Catholic education. As America needs the loyal support and obedience of her citizens today as never before, we can render no more important service to our country at this time than to continue the work of our schools and colleges and to labor to make the work as fruitful as possible.
5. It is the sense of our meeting that an expression of sincere gratitude is due to Mr. Herbert Hoover and the National Food Administration for the promptness and intelligence with which the magnitude and importance of the food problem in the war have been grasped and for the thoroughness and efficiency with which it has been regulated. Teachers in our schools can do much to assist in this essential work by impressing its importance on the minds of the children and by showing that it is a grave obligation of citizenship in the present crisis to promote in every way the production and con-

servation of food. Teachers pledge themselves to comply faithfully with the regulations of the United States Food Administration, and will assist in every way possible in promoting this very necessary work.

6. We record our opposition to the theory and principle of Prussian absolutism, which, through an educational system, dominated and directed by an official bureaucracy, seeks to mould the minds and bodies of the people to the autocratic purposes of the state. Such a system is founded on a pagan conception of the state, to which the Christian ideal must ever be opposed.

7. We are opposed to the ideals of industrial efficiency as dominating influences in education. The modern efficiency expert in industrial life has too often driven the laborer to the limit of endurance. Moreover the demand for efficiency in production has had an unwholesome influence on modern education. The economic producer regards the child merely as a future economic unit in the industrial system. Education based upon this principle prevents the proper unfolding of the capacity and the individuality of the child. It leads to the eliminating of initiative and enterprise, and stunts the power and capacity for thought.

8. We urge closer cooperation between Catholic parish schools and high schools, high schools and colleges, and colleges, universities and seminaries. Without prejudice to its own interests, there is no institution, of whatever class, that will not find in this spirit of union and cooperation a source of added strength and power.

9. The Association desires to express its sense of gratitude to the Most Reverend Archbishop of San Francisco, and to his devoted priests for their generous hospitality and encouragement, and to the ladies of the city for their courtesy to the Sisters. It furthermore thanks the Catholic press of the country and the papers of this city for their fidelity in reporting the proceedings of the Convention.

(Signed) *REV. R. H. TIERNEY, New York, Chairman.*
REV. EDWARD PACE, Washington.
REV. M. A. SCHUMACHER, Notre Dame.
REV. BRO. JOHN WALDRON, Clayton, Mo.

RESOLUTIONS ADOPTED BY THE PARISH SCHOOL DEPARTMENT

1. We desire to record our high appreciation of the loyal and generous support given by our Catholic people to the Parish School system. The remarkable growth of our schools in numbers and in efficiency, the result of that support, is deeply gratifying to all interested in the work of religious education. In these days when men's souls are tried in the furnace of war, the glorious response that our Catholic young men have made to the call of patriotism, the sacrifices they are prepared to undergo, and the intelligent cooperation they are giving to the cause of our country, are the gratifying results of the lessons of religion and patriotism they have learned in our schools. We, therefore, bespeak an even greater support of our Parish School system by our Catholic people in the days to come.
2. We rejoice in the increased activity of our teaching communities in the work of teacher training as exemplified in the improved conditions of normal schools, better facilities for extension courses and private study.
3. We are especially gratified by the prominence given to the subject of religion in the normal school curriculum and by the praiseworthy efforts to promote its efficient teaching.
4. Recognizing the danger of promiscuous reading of current educational publications and the need of a real antidote to the pernicious errors so often disseminated by them, we strongly urge the patronage and support of our text-books, treatises and periodicals dealing with education from the Catholic viewpoint.
5. While we regard with pleasure the growth in numbers of vocations to the teaching communities, we also recognize the increasing demands of more recruits in the Lord's vineyard where the harvest is so great, the laborers are so few. We, therefore, urge pastors and parents to continue to foster and to increase the number of these vocations.
6. The inculcation of the missionary spirit in our schools is an important part of Catholic training and an obligation of far reaching application, and we hereby recommend to all teachers in our Parish Schools to foster interest in that great work.

7. We are gratified by the admirable cooperation of our Catholic elementary schools with the National Government in all the movements recently inaugurated in behalf of national service, notably the Red Cross, Food and Fuel Conservation, War Saving Stamps and the Thrift program.

8. To strengthen our national life, to perpetuate our liberties under the Constitution, to guard against insidious attacks upon Republican institutions, we advocate a vigorous and holy spirit of American patriotism in our schools, a deep and intelligent love of our institutions, reverence for our flag and respect for our laws. The lessons of patriotism based on religion should be made part of our daily school work so that our educational system should maintain a strong national character and be a powerful aid to the true development of our national life and national ideals.

9. We deem it advisable to warn parents and teachers against the growing evil of frivolous amusements for children which are a hindrance to the upbuilding of strong and stable character and to serious school work. We recommend that a thorough and nation-wide study be made during the year of the influence of the Moving Picture Theatre upon the minds and morals of our school children and that this question be made a matter of special discussion at our next convention.

**RESOLUTIONS ADOPTED BY THE SECONDARY SCHOOLS
AND COLLEGES**

We wish to express our whole-hearted approval of the efforts being made by the Government of the United States to enlist the colleges of the country in the work of winning the war, and we recommend that all of our colleges cooperate—the men's colleges by maintaining the necessary equipment for military science and the women's colleges by forming branches of the Red Cross Auxiliary.

It is strongly recommended that the work of the lay apostolate be given more emphasis—by a stronger organization of sodalities, and by the introduction of lecture sections, parish activity, publicity and like sections.

It is most desirable and important that our standard colleges organize departments of education for the training of prospective school teachers.

We urge special attention at the present time to courses in civics in secondary schools and to courses in American government and politics in the colleges, and we suggest that in the history courses the activity and work of the Catholic Church in the growth of our country be adequately treated.

At the Conference of Women's Colleges the following platform for the better organization of educational resources was adopted:

1. That we give every possible help and encouragement to the upbuilding and multiplication of the Catholic elementary schools.
2. That we endeavor by cooperation and encouragement to further any movement to organize Catholic free high schools in places where such institutions are needed.
3. That we support every effort to make such schools thoroughly standard with reference to the preparation of teachers, the character of the academic work, and the equipment of buildings, libraries and laboratories.
4. That we do all in our power to see that the school is duly and promptly accredited by agencies endorsed by the Catholic Educational Association.
5. That we leave nothing undone in our effort to retain pupils in school until they finish the grades; that we hold ever before the pupils the almost imperative necessity of counted no effort too great to secure a high school education; that we encourage graduates of high schools to enter college, so that in greater and greater numbers we may have Catholic men and women filling the great industrial and commercial openings as well as the professions.
6. That we use our many-sided influence to support and expand the thoroughly standard institutions already existing for the higher education of men and women, and that we view with grave concern any sporadic waste of time, intellect and equipment in the opening of new colleges that cannot meet accepted requirements.
7. That we develop among ourselves a class consciousness in the matter of public service, that we realize that there is no such institution as a "private school" and that every teacher is a public servant.

8. That we try to come to a better understanding one of another, that we work for fair play and honesty in advertising, and that we repudiate the use of advertising copy that is exaggerated, misleading and without truth.

9. That we organize ourselves efficiently to do the things that are needful; that we work, as only women can work, to cooperate, coordinate, conserve and concentrate our abilities, our ambitions and our physical resources.

DEAF-MUTE DEPARTMENT

Rev. F. A. Moeller, S.J., Chairman of the Catholic Deaf-mute Conference, a department of the Catholic Educational Association, in his opening address, called attention to the fact that there are, according to the latest United States Census available, about 89,287 deaf in the United States, in other words, about 21,175 in a population of 1,000,000. Consequently, since there are at least 17,500,000 Catholics in the Continental United States, there must be, if conditions and causes of deafness are uniform, at least 20,000 Catholic deaf in the United States.

The object of the Catholic Deaf-mute Conference, said the speaker, is to second the zealous efforts of bishops and priests in providing for the educational needs of the Catholic deaf, and we are happy to state that, since the organization of the Conference, there has been awakened a marked activity for their educational and spiritual welfare. Several new schools and missionary centers have been opened within the past ten years in the East, due to the activities of the members of the Conference.

Father Moeller said at the Convention:

"We are glad to have the opportunity this year to offer our services for the benefit of the deaf on the Pacific Coast. We are delighted with the possibility of the good and energetic people of the Golden Gate City. Coming here under the inspiration and patronage of the dear friend of the deaf, the Most Rev. Archbishop of San Francisco, whose deep interest in his silent flock was known to us before our arrival, we feel indeed very much encouraged, and look for results equal to, if not surpassing, those of any meeting held by the Conference during the past years.

"It has been the object of the Conference to encourage students in Seminaries and members of Religious Orders to take up educational and missionary work for the deaf. That object has been fully realized. Several of the Secular Clergy and many members of Religious Orders have taken up the work enthusiastically with good results. Among the happy results, I take pleasure in announcing the good news that the Rev. John McCummiskey, S.J., initiated in St. Louis in educational and missionary work for the deaf, will take charge of the Catholic deaf on the Pacific Coast."

The Rev. Chairman then introduced the Rev. John McCummiskey, S.J., to the members of the Conference.

The Deaf-Mute Conference of the Catholic Educational Association still continued its interesting work at its third session. The meeting was well attended, and for interesting discussions proved itself the best that was held during the conference. Two papers were read and discussed; the first entitled "Farming for the Deaf" by Rev. H. J. Waldhaus; and the second relating to the organization and work of the Order of The Little Sisters of Our Lady of Seven Dolors in Montreal, an order composed entirely of members who are themselves deaf and dumb, and whose sole occupation is the teaching of others similarly afflicted. The following officers were elected for the ensuing year: President, Rev. F. A. Moellers, S.J., Kansas City, Mo. Vice-president, Rev. J. McCummiskey, S.J., San Francisco. Secretary, Rev. F. D. Ahern, San Francisco.

The meeting was addressed by Archbishop Hanna before its adjournment.

The Catholic Foreign Mission Seminary

Maryknoll, the Catholic Foreign Mission Seminary of America, has received its first mission field. Word has just arrived in this country from the Sacred Congregation of Propaganda approving an agreement made in Canton, China, last Christmas day, between Bishop de Guebriant, representing the Paris Foreign Missions, and the Very Rev. James A. Walsh, representing the American Seminary.

The new mission field includes a strip of land west and south

of Canton, running from the coast of the South China Sea to the West River. It contains about one million people, settled in villages along the line, and its two principal centers are Yeong Kong and Loting.

A few hundred Catholics are already in some portions of this territory, the fruit of earlier evangelization conducted by French priests of the Canton Vicariate who, for lack of numbers, were obliged to withdraw some years ago. The field therefore is practically a new one.

Four Maryknoll priests will leave this country in September for Hong Kong and Canton, from which points they will reach their new field. Those priests will be directed at first by the Bishop of Canton who has designated one of his experienced missionaries as their guide, but as soon as they are in a position to take it over, a new vicariate, the first to be assigned in pagan lands to the American Catholics, will be formed.

This step is a most important one in the life of the Maryknoll Seminary, and of the Catholic Church in America. It marks a new era, the Mission of American Catholics to the pagan world.

REVIEWS AND NOTICES

The Life of John Cardinal McCloskey, First Prince of the Church in America, 1810-1885, by His Eminence John Cardinal Farley. New York: Longmans, Green & Co., 1918. Pp. xiii+401. Large octavo cloth. \$3.50 net.

This volume has a unique value. It is a biography of a Cardinal by a Cardinal, but it is much more than this, for the author now occupying the same episcopal see was for many years the secretary and intimate friend of Cardinal McCloskey. What he has to say, therefore, has the highest possible authority. Cardinal McCloskey took a conspicuous and most important part in shaping the destiny of the Catholic Church in this great nation, and the historians of the future will bless Cardinal Farley for the sacrifices he has made in preparing this volume.

The readers of **THE CATHOLIC EDUCATIONAL REVIEW** will naturally want to secure a copy of this work, and I know of no means more likely to give them an appreciation of its value than to quote the words of the brief preface written by the author himself.

"It is now almost twenty years since I published the initial chapter of this *Life of John Cardinal McCloskey*. Shortly after his death, in 1885, I began a biography of America's first Prince of the Church, but it was not until 1899 that a brief account of his life up to his return from Rome, in 1837, appeared in the *Historical Records and Studies*. Since that time the increasing demands of official life have left me very little leisure for the work. When I wrote the article on Cardinal McCloskey for the *Catholic Encyclopedia* I then determined to complete the biography, which I had always had in mind to publish, and so it was with great pleasure that I was enabled during the past two years to resume my studies for this volume.

"From 1872 to 1884 I was Cardinal McCloskey's secretary. During those twelve years it was my custom to write down, with as little delay as possible, all our conversations regarding his own personal history. Much that has entered into this biography has been taken from my diaries of that time. Car-

dinal McCloskey's own letters and diaries, meager as they are in autobiography, have also been used. The ecclesiastical archives of Baltimore, Albany, Rochester, Buffalo, and Newark, and the official archives of the Archdiocese of New York, have all been diligently searched for documents that would illustrate the Cardinal's long life of seventy-five years. This search was a disappointment in one way. Cardinal McCloskey preserved very few of his own personal papers, and this may account for the lack here and there in these pages of that more intimate note which the reader would naturally hope to find.

"Cardinal McCloskey was, above all, and through all, and in all, a man of God. He never sought the applause of the world or the honors of the Church. Life's great ends—peace of soul with God and preparation for the Kingdom above—were his constant thoughts. It was his to occupy the highest place within the gift of the Sovereign Pontiff. It was his to rule the great Archdiocese of New York during those twenty years of reconstruction that followed the Civil War. It was his to conciliate opposing elements, both within and without the Fold, at a time when both Church and State needed all their forces to cope with the tide of immigration which was flowing into the country. New York loomed large in those days on the social and political horizon of the United States, and to him, who, by general consent, was looked upon as the first citizen of the metropolis, came many of the heaviest burdens which then harassed our land. And yet no trouble ever robbed him of his soul's serenity. No difficulty ever marred the sweet tenderness of that face. He drew to himself all those that loved both God and the children of God. Thousands of unseen charities left his hands without the knowledge of anyone, even of those closest to him. There are living today some among the New York clergy who were ordained by Cardinal McCloskey and who hold his name in benediction. He is still remembered by all as a prelate who combined in a very remarkable way the high dignity of his office with the affectionate gentleness of a child.

"In Tennyson's famous tribute to his king there are lines that may well be quoted to describe the character of America's first Cardinal:

. . . “we see him as he moved,
How modest, kindly, all-accomplish'd, wise,
With what sublime repression of himself,
And in what limits, and how tenderly;
Not swaying to this faction or to that;
Not making his high place the lawless perch
Of wing'd ambitions, nor the vantage-ground
For pleasure; but through all this tract of years
Wearing the white flower of a blameless life.’

“The white flower of a blameless life’ might well serve as an epitaph for John Cardinal McCloskey. He looked upon all life as a gift of God—a divine gift placed within his own hands for the betterment of his fellow-man and for his own eternal happiness. How well he used that gift it is the reader’s pleasure to follow year by year in this biography.”

The volume throughout is most readable. Facts of the utmost value are presented in a straightforward way and in a simple, lucid style which renders the perusal of the work a great pleasure. Few of the readers of this volume are destined by Almighty God to become cardinals or to fill the highest positions in Church or State, but all may learn lessons of the highest value from the character so vividly portrayed in these pages.

THOMAS EDWARD SHIELDS.

The Rural School from Within, by Marion G. Kirkpatrick, B. S., PH.D., Specialist in Education, Division of College Extension, Kansas State Agricultural College. Philadelphia: J. B. Lippincott and Company, 1917. Pp. 303.

During the last few years there have appeared in this country numerous contributions dealing with the work of the rural school. Many teachers who are not engaged in the rural school and who do not expect to enter that field are in the habit of passing over books of this character as not belonging to their peculiar field of work. This is a very great mistake. Of course, the message contained in books of this character is frequently directed to the rural teacher, but the rural school presents many of the problems of education in a natural environment, and one who expects to spent his life in the urban

school cannot do better than to give careful study first to the work of the rural school. It is true that country life has been transformed in the past few decades. Hand-work has disappeared from the farm; machinery dominates the work in the fields at present quite as much as it dominates the work in the factory. Rural life has, in consequence, lost much of its simplicity and charm. But the children who are fortunate enough to be born and to spend their early years in the environment of the country are much closer to nature than their urban cousins, and those who would understand the inward forces playing upon the child's unfolding life will find it to their advantage to turn to the country.

The rural school is attempting, however effectively or ineffectively, to transform the rural population, not merely by transforming the children of today who will be the farmers of tomorrow, but by reaching the father and mother of today through their children. That something may be accomplished in this way has been repeatedly proven, but it still remains a question whether or not more than a small moiety of what is frequently promised lies within the realm of reasonable hope. The author of the present volume has his theories, of course, but the chief value of the work is derived from his many years of experience in the field. A perusal of the work will be found helpful to the city school teacher no less than to the young boy or girl who contemplates teaching in rural schools.

In the country adult social life, economic life, religious life, and school life are not more intimately related than they should be in the city, but their relations may be seen more easily. And any adequate study of the school in the rural district is likely to suggest helpful consideration to thinkers along several lines of human progress.

THOMAS EDWARD SHIELDS.

Principles of Secondary Education, by Alexander Inglis,
Assistant Professor of Education Harvard University.
Boston: Houghton Mifflin & Co., 1918. Pp. xxvi+741.
Octavo. Cloth. \$2.75 net.

This volume will be welcomed by all students of secondary education, whether the theory involved be acceptable or not.

The scope of the work is well presented in the author's brief preface:

"In this book the author has attempted to make a systematic analysis of the factors and principles involved in a constructive theory of secondary education. The theory herein developed is the outgrowth of the writer's experience in secondary-school teaching and administration, together with his experience as a college instructor in the theory and practice of secondary education. The present volume presents the content and method employed in a course of the Principles of Secondary Education at Harvard University. After use in manuscript form for several years, the book is now published in the hope that it may prove of some value to teachers, administrators, and other students of education.

"Three factors must always determine the form which secondary education should assume—(a) the nature of the pupils to be educated; (b) the character of the social organization and of social ideals; (c) the means and materials available for educational purposes. Accordingly, this volume is divided into three parts. Part I is devoted to a consideration of the raw material with which secondary education deals, *i. e.*, boys and girls approximately twelve to eighteen years of age. Part II is devoted to a consideration of the secondary school as a social institution—its character, place, and function. Part III is devoted to a consideration of the means and materials wherewith the aims of secondary education can be achieved."

This is undoubtedly a large field, and it includes a great number of problems, many of them complex. The treatment of the subject by a single author has the advantage of coherency, and in this case the author has given an organic presentation of the entire subject which may easily be followed by the trained educator. A similar field was covered by two volumes recently brought out under the editorship of Charles Hughes Johnston, under the titles "High School Education" and "The Modern High School." In these two volumes the various topics were treated by specialists. The matter of each separate chapter may therefore claim more authority than the treatment of the same subject in Professor Ingles' work, but there

is evidence in the collaborative plan of a want of organic unity which is no small difficulty in the way of the novice in the field of education.

THOMAS EDWARD SHIELDS.

The Head-voice and other Problems, by D. A. Clippinger.
New York: Oliver Ditson Company, 1917. Pp. 100. Price
\$1.00.

This new and interesting work should be of great assistance to voice trainers, especially those engaged in the training of the boy voice. It is an instructive and readable volume, written by a teacher of singing of long experience. The author in this work makes suggestions and gives hints that are very useful and to the point. The idea of the work is not so much to lay down numberless rules as to give suggestions and ideas that will make the reader think. The few rules that are given are commendable, but it is the suggestions that are of greater benefit. It is an intensely valuable and practical work to the voice teacher. The matter deals with the technical nature of singing, its emotional and interpretative aspects. The great concert singer, David Bispham, commends the work in these words: "One of the most interesting treatises upon vocal music that I have ever read. This new work will be a real help in overcoming the difficulties of singing and will prove a true guide in the teaching of the vocal art."

F. JOS. KELLY.

Music and Life, by Thomas Whitney Surette. Published by Houghton Mifflin Co., 1917. Pp. 250. Price \$1.25, net.

This work, philosophical in its nature, is a study of the relations between ourselves and music. It is not a connected philosophical work, but rather a series of separate essays upon different subjects, beginning with Music for Children and School Music, and closing with Opera and the Symphony. Each essay contains observations that are thoughtful and thought provoking, thus making the reading of them most interesting. Many of the essays have been published in a well-known monthly magazine, and have been commented upon very favorably. The musician as well as the student of music

will find this work very practical, interesting, and useful. It will serve to develop that side of one's musical training that in most cases remains neglected in the musician, namely, the philosophical side.

F. JOS. KELLY.

The Parish Hymnal, Second Edition. Compiled and arranged by Jos. Otten, Organist and Choirmaster of St. Paul's Cathedral, Pittsburgh, Pa. St. Louis, Mo.: B. Herder, 1916. Pp. 252.

How many times do we not hear choirmasters and singing teachers in our schools bewail the lack of devotional music for the liturgical and non-liturgical services in our churches. It is all too true that Catholic churches alone are imposed upon by publishing houses, who foist upon them collections of so-called hymns, the music and words of which should never be heard within the sacred precincts of God's temple. Not only publishing houses, but religious communities have put upon the market hymn collections that, to say the least, are a disgrace to them and most unworthy of our holy services. Here and there in these collections we may find a hymn the music of which has some worth and the words of which are really devotional; but in the majority of cases the music of such collections, not to say the words, are really irreligious and frivolous. The church authority that would put a ban on most of our hymn books would earn the gratitude of a long-suffering Catholic people.

The work mentioned above is one of the few, and I must confess the only one published in this country that I know of, which meets the requirements in words and music that Catholic services demand. To use the words contained in the preface of this work, "it provides in one handy volume everything needed for the singing of choirs of boys, school children, sodalities, and congregations at High Mass throughout the ecclesiastical year, at Low Mass, and at Benediction of the Blessed Sacrament. The liturgical chants included are taken from the official Vatican edition." I might add here that the liturgical chants appear in modern notation, so that, even though one is not acquainted with Gregorian notation, he can

teach the chant just as readily. The Vesper psalms are not given, for the reason that they can be procured in convenient separate editions. The non-liturgical hymns are devotional, religious, and prayerful, free from any wishy-washy sentiment in words or music. The work contains hymns suitable for every feast and season of the ecclesiastical year. All the hymns can be easily mastered by children in our first grades. Children who have studied the matter of the first eighteen chapters in "Music First Year," by Justine Ward and Elizabeth Perkins, that complete and valuable work published by the Catholic Education Press, will be able to master any of the music of this hymnal. I would recommend it especially to those teachers in our schools whose duty it is to prepare the singing of the children for Sunday services. In my humble judgment, it is the best work of its kind yet published. The hymns appear with words and music in a handy little volume, so that each child can have its own copy. The organ accompaniment is printed separately for the use of teachers and organists.

F. JOS. KELLY.

How to Write Music, by Clement A. Harris. Edited by Mallinson Randall, New York. New York: H. W. Gray Company, 1917. Pp. 54. Price, 50 cents.

Musical orthography, as such, is so little touched upon and so generally neglected that a work which is devoted entirely to this phase of musical education ought to be welcomed most heartily. "How to Write Music" is a small volume of much valuable and useful information to both student and teacher. The author here does not treat the subject in a general way, but goes into the smallest details and particulars in offering suggestions that are important and far-reaching. For instance, he takes up and treats such subjects as the choice of paper, music-writing pens, how to rule bar-lines, when to use the stem up or down, the correct manner of making the oval and other notes, etc. At present there is no uniformity in music writing, so much so that even though one does an amount of writing he finds it difficult to read the writing of others. If this work does nothing else than bring about improved conditions along these lines, it will be a welcome and

useful addition to the literature of music. Composers especially will find it valuable in writing their manuscripts for the publisher, for it will make the work of both easier and more pleasant. It is also useful to the serious student of harmony and counterpoint, those who are beginning to write music, as it gives them proper directions as to the neatest and most correct way to write music. Moreover, it explains the proper method to be pursued in making corrections in manuscripts—an art so little understood.

F. JOS. KELLY.

Spelling Lessons in Time and Notation, by Matilda Bilbro. Philadelphia, Pa.: Theo. Presser Company, 1917. Price, 30 cents.

As the spelling book is a preparation and a cultivation for good reading, so we find in this work a well thought out plan to correlate spelling with the reading of music. The purpose of this practical and useful work is to make the student conversant with all forms and phases of notation, time, and rhythm. The author has shown in this work the possession of a very practical turn of mind. An elementary work of this kind supplies the need that many students feel in order to grapple with the difficulties of notation by giving them a fuller knowledge of the added lines and spaces in both clefs. It clears up hazy notions that students may have on the subject after years of study. The work planned is something definite, the pupil being called upon to write out words on the staff, thus making each exercise interesting and novel. It is useful to give beginners a clear notion of added lines and spaces to the staff. It also treats of preliminary chord writing in the different scales. Teachers will find in this work great assistance, especially with beginners in music.

F. JOS. KELLY.

Musical Psycho-Pedagogy, by D. H. Bonus. Decatur, Ill.: The Musical Education Publishing Company, 1917. Price \$1.00.

Schools and conservatories of music make it a point to give instruction in all the departments of the science and art of

music. But there is one instruction, one study that is almost wholly neglected, and that is the study of the pedagogy relating to the music profession. Moreover, we find that treatises on this study are almost entirely lacking in literature. The work in question, therefore, should be most welcome to music students and teachers in general. In the twenty-four lessons of this work the author gives certain fundamental principles, and he follows these with a series of questions in order to show what mastery the student has attained in the matter contained in the lesson. I may mention some of the lesson heads: "Mind in Interpretation," "Elements of Thinking," "Ear Training," "Imagination and Feeling," "Analysis of a Lesson," "Influence of the Teacher." The cause of music education is enriched by this practical presentation of a subject of vital importance.

F. JOS. KELLY.

How to Write Music, by C. A. Harris. New York: H. W. Gray Co.; London: Novello and Co., 1917. Pp. 54.

The title of this book should not lead one to believe that it is a text-book teaching how to compose music. It treats the very necessary and neglected part of the musical education of most of us, namely, how to write down music, to present musical thoughts in correct, legible, musical notation. To quote the author's own words: "It is reasonable to expect that a musician shall be at least an accurate and legible writer, as well a reader of the language of his art. Yet many musicians, thoroughly competent performers, cannot write a measure of music without bringing a smile to the lips of the initiated. Many performers will play or sing a note at sight without hesitation, which, asked to write, they will first falter over, then bungle. The remedy is simple; the writing of music must be taught concurrently with the reading of it."

Not only students of harmony, counterpoint and composition should be able to write music decently, but all students of the art should be instructed in the rudiments of musical orthography. As the writing of music is generally mere copying, there is all the more reason that it should be done correctly and legibly. This little work will be of great practical value to the teacher of music. The very smallest detail is treated, and the whole subject of writing music is presented clearly and concisely. Starting out with the

choice of paper, the different subjects of scores, bars, cleffs, signatures, time-indications, placing of notes, rests, dots, stems, hooks, and leger lines are treated with the importance that each deserves. Instruction in the writing of vocal music, music score, is also treated. Legibility and facility are the two aims that the work has in view.

F. J. KELLY.

A Nursery Garland. Woven by Katherine Cheatham. Pictured by Graham Robertson. New York: G. Schirmer Co., 1917. Price, \$3.00 net.

This is a delightful collection of folk tunes and compositions of modern musicians entwined with the verses of popular poets. It is a unique departure in the literature of music. The authoress introduces the great masters of the art of music singing and dancing in a "wonderful garden of immortality with all the children of the world." The music is of high order, yet suited to the capacity of children. Graham Robertson, the famous illustrator of children's books, here presents twelve pictures in colors, artistic and interesting, and brings out most clearly the idea contained in the words and music. The collection will be found to be of very great practical value to teachers of little children, for the songs can be used with or without words with children who are learning to play and sing.

The authoress expresses the spirit that pervades the whole work in these few words: "Fragrant blossoms from many gardens form our nursery garland, which has woven itself gradually into a universal wreath crowning all humanity. Its petals are falling lovingly on all the little children in the world. It knows no time, space nor nationality; no differences of speech, for there is really only one language, and if it helps to teach the world to speak that language, it will have performed its mission."

F. J. KELLY.

The World's Debate, An Historical Defence of the Allies, by William Barry. London: Hodder & Stoughton, 1917. Pp. xx+332.

This book is a notable departure from the books on the war, which have been appearing so rapidly during the past year. It is

the work of a historian and a scholar, who traces for us from their routes in the past the conflicting ideals of two different civilizations. The author, Father Barry, is known to English readers for more than a quarter of a century, through his magazine articles and from his literary work, no less than for his historical studies. Of the present work, he says in his preface: "This volume I offer you is a record and a witness. It tells in sharp outlines, yet I believe accurately, what were the contrasted ideals and the facts of history out of which our most searching, but not less hopeful, situation has come to be. And those who, like myself, have passed a long life in making acquaintance with such facts and ideals, are bound in my opinion to share their information among the many not so fortunate in their studies, and consequently bewildered by a sudden call to spend property, life—yea, all they possess—in defense of a Cause only faintly discernible to them. I condense and I explain the series of events on two lines—the one starting from Catholic England, the other from old heathen Prussia, both crossing at length like swords in battle, to decide which shall be the victorious path of the future."

Father Barry's name is sufficient to guarantee for the beauty of style and the clearness of argument which is so manifest in this volume. He is English, and Catholic, and views the subject naturally from the standpoint of his own life and belief, but there is this to be said on his side, that his conclusions were probably all worked out before the present dreadful war has aroused the turbid sea of prejudice in which it is difficult to discern anything clearly. Dr. Barry's "Heralds of Revolt" deal with European literature from Goethe to Nietzsche. The Second Empire and the Commune of 1871 is dealt with in two of Dr. Barry's works, "Ernest Renan" and "The Dayspring." International Russia is dealt with in "The New Antigone," Rome and Italy in "Arden Massister," and the last period of the temporal power is treated in "The Papacy and Modern Times." Anyone who has read these works will be prepared to listen to what Father Barry has to say on the causes leading up to the present world war.

THOMAS EDWARD SHIELDS.

The Voice of Belgium, Being the War Utterance of Cardinal Mercier, With a Preface by Cardinal Bourne. London: Burns & Oates, Ltd., 1917. Pp. viii+329. Paper.

The British Navy at War, by W. MacNeile Dixon. Boston: Houghton Mifflin Co., 1917. Pp. x+93. Paper.

The following topics are discussed in this volume: The War at Sea and Its New Problems—German Tactics; The First Phase—The Heligoland Action—Germany's Fleet in Being; The Ocean Battles—Coronel—The Falkland Isles; North Sea Battles—The Dogger Bank—Jutland; The Submarine Menace—The Work of British Submarines; Blockade and Bombardment; Single Ship Actions—Sailors and Seamanship; Bridging the Seas; Navies and Armies—What the British Navy Has Done for the World.

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OCTOBER, 1918

RELIGION AND DEMOCRACY¹

In the midst of the most titanic struggle that earth has ever known, we gather here, representatives of Jesus Christ; representatives of His Church, which has been, through the ages, the teacher of mankind. From the heights of Heaven did the Father send Christ, the Light of the world, and Christ sent the Apostles and their successors to continue His mission—"As the Father hath sent Me, so I send you." "Go teach all nations." In virtue of this command Divine, the Apostles sent forth unto the conquest of the Roman Empire, and, in virtue of the same command, teachers in Christ's Church have, in every crisis in the world's history, ministered wisely unto men's needs; have solved the problems that have vexed the human race; have directed men unto the realization of their high destiny; have saved our civilization from impending ruin.

Today the same teachers, illumined by light from on high, have a message for our battle-scarred world; a message of hope; a message of power; a message of healing. We come, therefore, not in the name of any earthly potentate, but in the name of the God of Hosts; we come, not in our name, but in the name of Christ "to whom all power has been given, in heaven and on earth," and though humble followers in the footsteps of the Man-God, we come with the same good tidings that went forth from Jerusalem unto the conquest of the pagan world; with the same strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert,

¹The address delivered by Most Rev. Edward J. Hanna, D.D., at the opening of the Catholic Educational Convention, San Francisco, July 23, 1918.

and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faith that can move mountains, and with a devotion that knows no bounds.

CHRISTIANITY AND PAGANISM

The struggle which today involves the nations of the earth has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto Heaven struggling against the natural that seeks only the things of earth. It is the gospel of national selfishness making strife against that generosity which would give to every defined group its inborn right to freedom. It is the last stand of imperial autocracy against the rights of the people to rule themselves and to develop their own powers unto fulness. It is a battle against men who would bring the world under the domination of their cold, cynical, inhuman philosophy. We have espoused the cause of freedom, the cause of democracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture which has come to us across the ages. Nor do we believe that we can pass on to posterity our cherished hopes, our boasted liberties, unless we ourselves feel in ourselves all that is good and true in our freedom, all that is great in our culture; nor is such feeling possible unless in us are developed those ideals which spring from religion, yea, the religion which is from Christ. For in the development of a democracy such as we have in mind religion has been, and will be, supreme.

MEANING OF DEMOCRACY

Democracy means government by the people, and government by the people implies faith in our fellow-men. But faith in our fellow-men and confidence in their power to realize great ideals are based on man's inborn dignity. Going back over the history of the struggle of men for freedom, of the struggle

for the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's high place in creation. But where have the ages learned man's great estate, his place in the world around him? Where, save in that revelation that teaches us that man was made in God's image, and that in his being he reflects the intelligence, the power, the beauty, and the love of the Most High. Where, save in that same revelation, have they learned that what is great and noble in man must in the end triumph, in spite of inborn weakness and tendency to evil? Where, save in the clear light that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, and of their rights, was but the far-off echo of the voice of God Himself, speaking for right and for truth.

FAITH ESSENTIAL TO DEMOCRACY

Faith such as this is the finest flower of religion and democracy without such ennobling faith could never be perfect, never be enduring. Democracy must be anchored to hope, and indeed, the men who have fought the battle for liberty and for the rule of the people have always been men of great and of yearning hope. Nor could it be otherwise, for they must have believed in the righteousness of their cause, they must have had confidence in the permanency of their ideals, in spite of man's weakness, in spite of his tendency to follow his personal selfishness, in spite of the oppressive selfishness, in spite of the oppressive tyranny of those who ruled with a rod of iron. And is not this faith, this confidence, this hope, another of religion's finest products? Can the hope that makes sure of the final victory of truth and of right be possible, save in him who believes in God, and who knows that God will make triumphant what is just, and right, and available unto man's destiny? And where, save in religion, has man thus learned of God?

The men who through the ages have fought for freedom; the men who believed that their fellows developed into highest things under the rule of the people must have been lovers of men. But man is only worthy of enduring love when viewed

from the standpoint of religion, when viewed through the eyes of God. For history attests that those who have labored in behalf of humankind and have had their eyes only upon the present, who have regarded only the things of earth, have soon tired, because they found man, in spite of his high estate, so weak, so low, so vile. Again, the great democrats, the great lovers of men, those who are willing to give up all for their brethren, how they will be cheered on to victory when they look upon men as reflecting God's glory; look upon men, even as Christ saw them when He loved to the end, giving for them His life that they might live. And this great love for men is absolutely fundamental if democracy ever achieve a perfect triumph; and only religion will be able to make the triumph effective.

DEMOCRACY'S SURVIVAL DEPENDS ON HIGH IDEALS

But these are indeed lofty ideals and seemingly beyond the power of man as we know his recorded deeds in history, nor can we deny this contention; but democrats of the type which the great Leo describes in his Encyclical on "The Christian Constitution of States"; democrats of the type of our great Lincoln, believed that in God's hands were the destinies of nations; that the aspirations of men for liberty were God's inspirations unto higher things, and consequently they looked to God to heal man's weakness; they looked to God's presence in man to make him feel, not only his dignity, but the great need of help from on high, without which he could not live in keeping with his high place; they looked to God's kindly answer to the prayer of his children to make them worthy of the faith and of the confidence which their fellows must repose in them; and they looked to this faith, triumphant in God's mercy and in God's aid, to make them eager and ready to risk all that their great ideal might stand.

But men will say that democracy in the course of the ages has invariably failed. The obvious comment on this assertion is that in the world's history every form of government that has depended upon the unaided wisdom, the unaided strength, of man has had its day; has reached the apogee of its glory and then has passed away. Recall Greece and Rome: recall the story of the growth of the nations that make up our

modern world. But tracing through history the failures of the world's democracies it is clear that the corruption of the high ideals which must ever accompany democracy has always been the forerunner of revolution and the beginning of that tyranny and of that oppression which in the end have brought on democracy's downfall. The old story always. Men, in their longing for happiness, put the fulfilment of their heart's desires in treasuring wealth, in seeking comfort, in abandoning themselves to idle luxury and to the pleasures of sense; they loved the acclaim of the people; they longed for power over their fellow-men. But they forgot that the human heart finds no lasting rest in these things; they forget that man must subordinate all these things which catch his fancy to truth and virtue, to mercy and affection, to service born of love—for these only can fill his mind and his heart. They forget that treasure and luxury, and pleasure and power, no matter how they may fascinate, pass with the night, while truth and justice are everlasting; and though man must use these passing things as stewards of the good things of God, they forget that he must not place in them his happiness, for he was made for God and his heart will find no peace until it rests in God.

THE LIBERTY-LOVING MAN MUST BE THE "SLAVE OF LAW"

But if these be the great securities of democracy, then in a democracy religion must have the largest place, for only in religion have men learned these mighty, these saving truths; only religion has made men adopt those high and lofty standards; only religion has taught men to place the fulfilment of their hopes, not in the things that pass with this life, but in the possession of the treasures which belong to the life to come; only religion, through the centuries, has begotten that faith in the life beyond which has made men give up consistently, yea, and finally, the things which the heart of man so craves, to the end that truth and justice may be triumphant.

Often where liberty abounds there is a tendency to believe that freedom means the privilege of doing as one pleases. No matter how much we desire to follow the passing whim, the thoughtful man must know that the full enjoyment of freedom is only possible in the reign of law which is ever reason's ordi-

lance, and so true is this that Rome's greatest genius defines the liberty-loving man as the "slave of the law." True, in our democracy, the law represents the will and good-pleasure of the governed, but can we leave the observance of the law to the fickle fancy of each individual? When passion stirs and personal interest urges, will he still obey? Only when men recognize that man's law is the reflection of God's eternal ordinance; only when men know that all authority comes from God; only when men see in the law-giving body representatives of the Most High; only when men obey because God speaks unto them in those who rule, will there come in the reign of law, without which no government can endure. Again, only religion, yea more, only the religion of Christ, has brought men to recognize the supremacy of law as the reflection of the mind and will of God Himself, and only religion has made obedience to law sacred to the individual who lives where men are free.

The very essence, therefore, of our freedom is the restraint and compulsion we place upon ourselves; the very success of our democracy must come from the sacrifice of our personal likes and tendencies unto the good of the whole body politic—and is not sacrifice the supreme test of all religion? We can also affirm that our ideal democracy must ultimately depend upon the developed sense of personal responsibility in each individual making up the nation, for as the individuals are, so will be the nation. Every man, no matter of what estate, must take his place; he must do all that falls to his lot, and in particular, he must, with wise appreciation, and without hope of personal advantage, choose the men whom he places in authority over his fellow-men. This must mean a high appreciation of man's personal dignity, a clear insight into the value of liberty, a knowledge of the checks necessary because of man's frailty, and the willingness to sacrifice every personal interest that would stand in the way of the great good of the larger group. Here again, it is man's deep religious convictions which make him appreciate his dignity and his God-given freedom, and force him to forget his private, personal interests, to the end that the higher rights and privileges of his brothers may rest secure.

**CHRIST'S CHURCH AN INSPIRATION TO THE HIGHEST IDEALS OF
DEMOCRACY**

In the ideal democracy, where the people really rule, religion must ever be a directing, energizing power, and if we hope for such a democracy in the future, the Church which represents religion and bears unto the world the message and the power of Christ, will ever be democracy's greatest bulwark.

It has ever been the boast of democracies, especially in our age, that they mean naught save solicitude for the welfare of men because they are men; that they mean anxiety for the equal rights of our fellows before the law, no matter what may be their station, that they mean care for those who because of their circumstances in life are least able to care for themselves—in a word, "a benevolent movement in behalf of the people." In this, too, history teaches us that religion has been effective. Christ, when He came unto our estate, was born on the wayside; His early life was one of exile in a foreign land; His Nazareth home was among the poor; He earned His bread with the sweat of His brow, and when He came forth unto the light of public gaze, He astounded the world by His simplicity of life; by His attitude towards the rich and powerful; by His championship of the cause of the weak, the poor, the down-trodden, and through the ages the religion of Christ, as personified by the Church, has ever been the champion and the advocate of the cause of the people. I need not recall the early Christian Church whose democratic spirit has passed into a proverb.

I need not tell the story of the organizations for relief that, under the leadership of the bishops, lifted the awful burden of hunger and sickness from the poor in the time of Constantine and during the reign of the emperors that followed him. Did not Julian, the bitterest of foes, exhort his pagan priests to emulate the Christian clergy in the field of popular action? And when the empire fell, and the feudal lords began their sway, the Catholic Church continued to advocate the claims of the masses; and in the laws of Charlemagne her impress is marked to a high degree. Is not the great rule of St. Benedict the charter for popular action? Did not the Crusades, in which men fought for God and not for gold, bring in an era

of democratic feeling such as was never known before? The great Franciscan movement is democratic, surely, and the guilds of medieval Europe, under the guidance and leadership of the Church, taught the people the power of organized effort, and taught them, too, that they could gain for themselves much greater advantage than they could hope for from kings and princes, who promised much and did so little. And the highest places in the gifts of the Church went unto the men who rose from the poorest and lowliest of places, while her theologians, from Thomas to Suarez, spoke with uncommon clearness of the inborn rights of the people, even in an age when the privileges of caste were not questioned. Surely, too, the monasteries, in all time, have been the center of democratic action, and on Friday last, the Church celebrated the deeds and the prowess of one who, with organized effort, did more to champion the cause of the poor than any man since the days of Christ, and his spirit today marches triumphant through the land. Nor was the interest in the people's cause ever asserted with stronger emphasis than in the great Leo, whose pronouncements on democracy and on the rights and duties of states and of peoples form the great charter of all our modern Christian sociology.

To many of the modern democrats, these things indeed sound strange, to them religion seemingly has no place in advancing the people's cause, for they have abandoned the God of their fathers, they have forgotten that the laws made of men must reflect the truth and the justice which are God Himself; they have, by asserting too great a freedom, thrown off the yoke of authority which is from God, or they have robbed man of his own individual dignity by making him a slave, a plaything of the dominant state; they have weakened the place of conscience in the life of man, and forgetting that they must give to God an account of their gifts and their stewardship, they have used the vast opportunities of freedom for selfish aggrandizement and for imposing upon their fellows burdens more onerous than were known in the days of the tyranny of kings and of feudal lords; of these things the traditional doctrine of the Church is the corrective; against this impiety, in all its forms, the Church has been, and must be,

the safeguard. She teaches man's subjection to God's behest; she teaches man's high estate, and that he must not be a slave; she teaches man's obligation to listen to the voice of conscience, speaking with the authority of God; she tells of justice and judgment before God's august tribunal; she detests greed and dishonesty; she defines the obligations of wealth and the rights of the poor; she inspires unto highest ideals of justice, and purity, and truth; she ministers strength to men, that in spite of inborn weakness they may stand valiantly for the things that contribute most to the great purpose of our life here and hereafter.

RELIGION THE BULWARK OF IDEAL DEMOCRACY

Religion, then, will be the great bulwark of our ideal democracy; religion provides, and has provided ever for the betterment of the masses, and for increasing the measure of men's happiness here below, while it always avails itself of the chance to fashion minds and hearts to things which are everlasting. You, who gather here, are representatives of religion in a very high sense; you speak as others may not for the Catholic cause; your deliberations shadow forth the Christian mind as others do not, cannot, and of a consequence upon your utterance your own people will stand, while those outside the pale of the Church will listen, at least, with that respect which is due to the great institution, the wisdom of which you so honorably represent.

What, then, is your message to the American nation in these awful days of ruin and bloodshed? What word of strengthening, of hope and of consolation do you send forth from the city of St. Francis? Watchman, what of the night! And the answer rings clear: With banners unfurled you call us to battle, to battle for God, to battle for Christ, to battle for truth, to battle for justice, to battle that our fellows may be truly free, to battle for the highest national ideals that have ever been set before a people, to battle for the inheritance of light and of power which has been transmitted to us down the centuries, to battle that our children may live in peace and may grow unto the fulness of the age which is in Christ. More efficacious than the crash of cannon and the clang of arms will be the Christian

teacher at whose feet we can learn the answer to the questions that vex our age and learn the cause of the desolation which has come upon us; more efficacious than embattled militarism will be the Christian school wherein the children of our great republic will learn that there is a God in heaven to whose behests they must bow, and before whose judgment seat they must stand—wherein they will be taught the place of Christ in the economy of Divine Providence, and that He lives and teaches in the Church against which the “Gates of hell shall not prevail.” The Christian school wherein they will know the great moral sanctions of the law unto the children of men; wherein they will con the counsel of Christ, and from His lips take their rule of life; wherein they may find that man is God’s image, and of more worth than all earth’s possessions; wherein they will learn the love of their kind, and that mercy must ever season justice; wherein they will be taught to make sacrifice of personal interests for the higher things of the spirit; wherein they will be made to recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, not by armed power; wherein they will search out the mystery of man’s weakness, and learn God’s way of strength; wherein they will know the power of humble prayer, and moral strength that flows from the heavenly sacraments; wherein they will be trained unto self-conquest, and be made verily great, by becoming verily humble, where in a word, mind and heart, in the school of Christ, will be made to reflect Him who, in the end, “must reign,” yea, until He “puts His enemies under His footstool.”

Thus will you fulfil your great task, and through education and through its mighty force, place our republic on a foundation so strong and so deep that it may rise majestic through the years to come, to be unto all men, of every clime, a refuge from danger and a home of peace; to be unto all men, the opportunity to develop what is best and noblest in them while they journey here below; to be in very deed the City of God here, that ever leads to the City of God which is everlasting.

THE ANCREN RIWLE*

(Continued)

The Ancren Riwle is the first and most notable prose monument of the thirteenth century, after a long period of unproductiveness. The sentiments developed and pictures described in this ascetic rule give the reader the highest opinion of the feelings of which the age was capable. The spirit, the ideals and the customs of this important epoch of English history are all reflected in its illuminating pages. Outside the convent the practices of Chivalry had brought a new element into the relations of the sexes. The union of Knight with his Lady Love was to be the result only of continual wooing and years of service on his part. This idea was transferred to the soul's domain and led the mystic to dwell long and lovingly on the steps by which the Divine Bridegroom might be approached. Thus the language of real life made it possible for such a one to formulate his feelings, while his religious aspirations, in their turn, helped to spiritualize the relations of real life. In seeking a closer union with God, the recluse would naturally feel keen personal grief for his sins and those of his fellow men. This sorrow for sin was an entirely new element in Early English literature "and when we hear its voice, we hear that which lies at the very abyss of personality."¹ Hence we are told that "Pathos was a strong solvent of the Middle Ages."² It seems more characteristic of the later Medieval period, to the romantic, not the epic age. It was not so vital a part of the lives of the stubborn and matter-of-fact people who fought on foot with swords and battle-axes, as of those showy knights whose glittering armour figured so prominently in the great pageantry and pomp of the Crusades. It was a time when the world was full of dreamers and it has given us a literature of romance, and of mysticism, that is beautiful in its simple dignity and sublime in its lofty thought. The Church profited by this fascination for romantic tales to gain

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¹ Stopford Brooke, "The Hist. of Early Eng. Lit.", p. 208.

² Ker, "Essays on Medieval Literature," p. 17.

a hearing for religious truths, conveying them in similar guise.³ The influence of the Court, now habitually resident in England, undoubtedly moulded likewise the trend of popular thought. We find loyalty to the king coupled with a strong antipathy to Court life. A greater influence, however, was that exercised by the preaching Friar who, called into activity by those two great lights of their times, St. Dominic and St. Francis, swarmed over England during the thirteenth century.⁴ Their language was necessarily more Gallicized than that of the common people, and words employed by them easily found their way into popular speech.

This amalgamation of languages was facilitated by two things: first, the Anglo-Saxon had lost the faculty of forming new words through the indifference of its writers, mostly clergy, who had carefully fostered English literature up to 1220. Then they who had bravely withstood the invasion of Norman French, now succumbed to the Parthian shafts of the enemy. For "sixty disastrous years"⁵ they laid aside their native speech as a vehicle of literature, or helped to corrupt it with foreign expressions. "Nothing can make amends for England's loss in this respect."⁶ Secondly, the Great Charter of 1215 practically testified to the reconciliation of the English and Norman and furthered likewise their coalescence. When in 1258 Henry III found it needful to address the entire body of people, copies of his proclamation were drawn up in the three languages—Latin, French and English. Thus it was possible and, in fact, deemed preferable to write on the practical affairs of life in English, even if French and Latin had encroached on it for terms of foreign culture and the expression of the more refined shades of emotion.⁷

The author of the *Ancren Riwle* was keenly alive to the spirit of the thirteenth century and beheld with an enlightened and sympathetic gaze the shifting scenes in the great panorama of its social and political history. In the Riwle which he wrote for the guidance of three young ancren, we see

³ Cf. Schofield, "Hist. of Eng. Lit." p. 406.

⁴ Cf. Garnett and Gosse, "Hist. of Eng. Lit." pp. 87-8.

⁵ Oliphant, "The Old and Middle Eng." p. 453.

⁶ Ibid., "The Old and Middle Eng." p. 455.

⁷ Cf. Garnett and Gosse, "Hist. of Eng. Lit." p. 89.

reflected the various influences which were at work in England. We find therein the ideal of virginal purity clothed in language that is redolent with the poetry and romance of chivalry. We have already referred to the notable passage in which Christ is pictured as a Norman knight wooing the soul.⁸ The introductory sentence of the work reveals how potent had been this influence on the literary style of the ecclesiastic. “‘The upright love thee,’ saith the bride to the bridegroom.”⁹

Love, that figured so prominently among the medieval ideals, is thus set immediately before his young disciples; not, however, without the accompanying medieval pathos and mysticism. “Am I not the fairest thing? . . . Am I not of the noblest birth? . . . Am I not the most liberal of men? For it is commonly said of a liberal man . . . that he hath his hands, as mine are, perforated. Am I not of all things the sweetest and most gentle? Thus, thou mayest find in me all the reasons for which love ought to be given, especially if thou lovest chaste purity; for no one can love me except she retain that. If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with somewhat else? Love is rightly sold for love; . . . Set a price upon thy love. Thou shalt not say so much that I will not give thee for thy love much more. Wouldst thou have castles and kingdoms? Wouldst thou govern the whole world? I will do better for thee. . . . I will make thee queen of heaven. Thou shalt be sevenfold brighter than the sun.” . . .¹⁰ We see here touches of the Dreamer and the Mystic. With love thus idealized and dominating the moral consciousness of the age, we are not surprised “that the most startling form of the life of the desert saints should have continued in England up to the very moment of the Reformation.”¹¹ Thus the thirteenth century was prolific in mysteries and solitaries of both sexes.

Here is another significant example of the author’s method in adapting his matter to the manner of the times. No

⁸ “Ancren Riwle,” King’s Classics, pp. 294-5.

⁹ Ibid., King’s Classics, p. 1.

¹⁰ “Ancren Riwle,” King’s Classics, p. 302.

¹¹ Dalgairns, Introd. to “Scale of Perfection,” p. VII.

medieval knight was completely equipped until he had a well-caparisoned steed. Its bright trappings added to the glamour and romance of the Age of Chivalry and enhanced the solemnity of the Crusaders' march. Since the horse has thus been a long time favorite with all classes and nations, the author of the *Ancren Riwle* does not hesitate to weave around it a symbolism intended to convey wholesome advice to his ancren. Allegory, be it remembered, figured largely in Medieval speech. Commenting on the words of St. James: "If any man thinketh he is a religious, and bridleth not his tongue, his religion is false," the ecclesiastic says: "a bridle is not only in the mouth of the horse, but part of it is upon his eyes, and part of it on his ears; for it is very necessary that all three should be well bridled. But the iron is put in the mouth and upon the light tongue; for there is most need to hold when the tongue is in talk, and has begun to run. For we often intend when we begin to speak, to say little, and well-placed words; but the tongue is slippery, for it wadeth in the wet, and it slideth easily on from few to many words."¹²

Two or more clauses, taken bodily from the *Riwle*, will complete the sketch of the writer's ideal of Love. Here is one: "Love maketh her sincere and peaceful and pure."¹³ Evidently the troubled waters of passion could not disturb one who was possessed of such a lofty sentiment. Again this high-minded prelate says: "They who love most shall be most blessed, not they who lead the most austere life, for love outweigheth all this. Love is heaven's steward, on account of her great liberality, for she retaineth nothing for herself, but giveth all that she hath, and even herself; otherwise God would not esteem any of the things that were hers."¹⁴ He tells his beloved sisters that our Lord toiled three and thirty years for their love and for all His painful labor desired "nothing but love as hire." He assures them that "Love alone shall be laid in St. Michael's balance."¹⁵ He commands that their dear faces be always turned to one another with kind affection, a cheerful countenance, and gentle courtesy; that

¹² "Ancren Riwle," Cam. Soc. Pub., p. 406.

¹³ Ibid., Cam. Soc. Pub., p. 407.

¹⁴ Ibid., Cam. Soc. Pub., p. 387.

¹⁵ "Ancren Riwle," King's Classics, p. 293.

they may always have unity of heart and one will, united together, as it is written of our Lord's beloved disciples. So solicitous was he that his beautiful lessons of fraternal charity should bear fruit in the lives of his young nuns, that he gives them quaint directions regarding the instructions to their women. They should use gentle, affectionate words, and be seldom stern. Should it happen that they needs must use the "biting wine of vehement words" to arouse a salutary fear, then these must always be followed by the oil of love. Stern, indeed, is he, in the matter of anger or resentment among the sisters. Such he emphatically declares, can come only from "the fiend of hell" and "until it is appeased, none ought to receive God's flesh and His blood;" . . .¹⁶ He even suggests that one is quite insane to think of doing so.

Interesting also is his classification of the different kinds of love.¹⁷ First that of good friends is mentioned, but greater than this is the love of man and woman; higher still is that between mother and child; to cure her little one of disease, the mother is ready to make "a bath of blood"¹⁸ for him. Higher again is the love of the body to the soul, but the love which Christ bears to His dear spouse, the soul, surpasses them all. This sketch, incomplete and superficial as it is, of a noble passion that has swayed men's hearts since the time of Adam, cannot receive a more fitting close than the author's naive speech to his anren: "May God know this, and He doth know it; I would rather that ye were all leprous than that ye were envious, or cruel and spiteful. For Jesus Christ is all love, and in love He abideth and hath His dwelling."¹⁹

We cannot doubt that the three English girls profited by such noble instruction and that their life and influence stood for what was best and highest in their time. Their example stirred up the better impulses of their own generation, as we learn from the Riwle written for them. It proves sufficiently that there were women deeply imbued with mystical thought in England in the thirteenth century and who were greatly

¹⁶ Ibid., King's Classics, p. 193.

¹⁷ Cf. "Ancren Riwle," King's Classics, p. 298.

¹⁸ "Ancren Riwle," King's Classics, p. 299.

¹⁹ Ibid., King's Classics, p. 188.

interested in the practical life of the Gospel. While there were no women writers of mystic literature, as on the Continent, where nuns distinguished themselves in this regard, yet their gentle spirit influenced the tone of such writings in England. This is, perhaps, as supreme a tribute as we can give to our countrywomen of the thirteenth century, since it reflects man's attitude toward them. They were not unworthy of the great men of this "greatest of centuries."

With this glimpse into the "higher things" that occupied the minds of recluses, we are not surprised to find that the best aspects of moral, emotional and intellectual life were seen in the convents of the Middle Ages. It happens too frequently that the public esteem in which the monk and nun were held for a term of almost one thousand years is quite forgotten. During the Reformation, when religious contentions were seething hottest, the nun who was expelled from her convent appeared deserving of pity, rather than of reproach, in the eyes of her more enlightened contemporaries.²⁰ The work religious had done and the aims for which they had striven contributed their share in moulding the new standards of life in their own and in subsequent generations. Woman took an equal place with man in this regard and the attributes which ennobled her were changed or, at least, modified as they appeared on the pages of literature. The sweet and tender grace, the humility and loving kindness of the Virgin Mother of God, became the most beautiful and vivid image that filled men's minds next to that of Christ. The coming of Christianity, centuries before, had poured into the river of the English imagination a multitude of tributary streams, enlarged its waters, purified and mellowed it. The woods devoted to the Nature-god became the groves of convent or monastery. Religion, with its ideals, laid its hands of awe or of love on men from the king to the slave. It made the life of everyone interesting and impassioned from the cradle to the grave. It transformed the fatalism of our Anglo-Saxon forefathers into a subdued sorrow for the flitting things of earth, modified by the Christian hope of attaining the stable joys of celestial bliss. It was this consolation that changed

²⁰ Cf. Eckenstein, "Woman Under Monasticism," Preface, p. VIII.

the whole tone of life and developed round it a new region of literature which has continued, with its gentle, half sorrowful, half joyful sentiment to the present day. This new sense of the eternal strength and splendor of the world to come, in contrast with the passing of this world, had long settled into the English mind, when the thirteenth century mystics, who reflected so closely this phase of thought, added, or caused to be added, the class of literature (*écris pieux*²¹) of which the *Ancren Riwle* is an example.

We are especially furnished in this work with much information on the state of religion. The author thanks God that no heresy is to be found in England in his time. Mention is made of the doctrine of transubstantiation and of purgatory; reverence for the Virgin Mother and of the Cross; the honoring of relics; auricular confession, use of images, and other practices as found in our Holy Roman Catholic Church. The religious awe which accompanied Rome, the dignity of her great age, its choice as the See of Peter, the rock of the newly-founded Church, the emotion which grew solemn and enthusiastic, when it voiced the word of God, all these were elements which exercised an immense power on our literature and language. All learning, all education were, for centuries, in the hands of the Church. The literary products of every European people during the earlier Middle Ages were written mostly in Latin. To make that language the vehicle of art and learning was but the natural result of contact with Rome. Moreover, teachers, scholars and practically all writers were not only Christians, but in most cases, priests, nuns, and members of religious orders.

How, then, was it possible to break with this powerful influence and produce anything deserving the name of literature in the vernacular, of which the *Ancren Riwle* is a lasting monument? We shall get a clearer insight into the matter by a study of the English of the thirteenth century, with which our next chapter deals.

(*To be continued*)

²¹ Jusserand, "Histoire Abrégée de la Littérature Anglaise," p. 37.

THE FEELING FOR LITERATURE¹

When institute lecturers run out of inspiration and educational writers vainly woo their slender and capricious muse, it is the fashion to turn upon the teacher of English and soundly berate him for his failure to impart a working knowledge of the mother tongue. At such moments we are told that even after ten or twelve years of schooling very many of our children, so far as their knowledge and use of English is concerned, are poor and miserable and cold and blind and naked. They show no spark of originality—except in spelling; to them punctuation is either a nightmare or a thing of naught; grammar—even that slight body of linguistic theory which we call English grammar—they study seemingly only to outrage and affront; and vigor and clearness and grace of style seem as far removed from their perception and use as the binomial theorem from the consciousness of an Argentine ant. What is the matter with our teaching of English? is the ever-recurring cry; and with it comes the ever-recurring charge: Our schools are not doing what they should do to make the children read and write efficiently.

Now, this is not at all a pleasant subject; the implied accusation hurts—mainly because there is so much truth behind it. And so our teachers of English and our principals and inspectors periodically examine their professional conscience, excite themselves to sorrow, often make a public confession of their pedagogical sins, and finally, as good Christians should, form a steadfast resolution of amendment. The resolution, besides being the most practical, is also the most interesting step in this penitential process; for it invariably takes the form of refurnishing old methods and adopting new ones which, when the evolution of time brings about another season of penance, are cast into exterior darkness.

¹ A paper read by Brother Leo, F.S.C., L.H.D., Professor of English in St. Mary's College, Oakland, Cal., at the Catholic Educational Convention, San Francisco, July 24, 1918.

And so it seems to pass that in the teaching of English

“Our little systems have their day,
They have their day and cease to be.”

What is wrong with our teaching of English? Every year an unflinching finger is laid upon the weak spot, and every year upon a different spot; every year enthusiasts suggest a panacea, and every year a different panacea. We must have more drill in spelling and dictation, or we must shun routine exercises because they lack spontaneity; we must give more general criticism of written work, or we must correct written work more intensively; we must analyze and condense, or we must synthesize and paraphrase; we must teach more foreign languages, or we must flee from alien tongues as from the face of a serpent; we must inculcate the principles of formal logic, or we must teach the children to think on their feet; we must widen their intellectual horizon by means of general reading, or we must discipline their minds by frowning upon library browsing; we must have them write lavishly, or we must insist that they write little and well; we must correlate English with geography and manual training, or we must regard English as a subject that is essentially Sinn Fein. But always, so runs the implication, if we teachers of English would save our souls and our faces, we must study the “mechanics” of English, we must amend our methods of teaching, we must tinker the tricks of the trade.

METHOD NOT THE BE-ALL AND END-ALL

Far be it from me to underestimate the importance of method. We need some sort and some degree of method in everything we do, from making mental prayer to knitting socks for the Belgians; but we err, and err grievously, when we make method, even the best method, the main consideration, the be-all and the end-all of endeavor. And I am quite convinced that the radical reason why our English teaching is less than 50 per cent efficient, why our boys and girls have so little to show for the time they have devoted to oral and written expression, is that we have been too practical, too utilitarian, too intent upon method; that we have so disproportionately concerned ourselves with the body of the subject

that we have disregarded the claims and even the existence of its soul.

Oddly enough, we should promptly check ourselves were we to make a similar mistake in certain other things we teach. Take, for instance, the matter of politeness. To form in a boy gentlemanly traits and bearing, we do not place undue reliance on a text-book of etiquette. We do not discuss the "mechanics" of good breeding. We do not worship rules. Rather, we seek to instill the *spirit* of Christian courtesy. We strive to arouse the conviction that true politeness is founded on Christian charity, self-sacrifice and forbearance. We teach the boy to model himself on Our Lord, the world's supreme Gentleman. And we endeavor, as teachers, to be gentlemen ourselves. We now and then call attention to specific details of etiquette, but for the most part we prefer to suggest them—suggest them by our every word and tone and look and gesture, by our general carriage of body and attitude of mind.

Again, take the subject which is the paramount subject in our Catholic schools, the subject which is the real and sole justification for the existence of our educational system—religion. From time to time, and very properly, we have discussions as to the best methods of imparting a knowledge of religious truth and of forming the Christian character; sometimes, as in cities where the summer heat affects the mental operations of convention speakers, the interchange of views may even lose something of its wonted philosophic serenity. But despite differences of opinion regarding method and despite the warmth with which we state our preference, each one of us is certain that what really matters in the teaching of religion is the character, the personality of the teacher. We agree that the fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be a saint myself." We gladly admit that, all else being equal, the teacher of religion who knows a great deal about biology and child psychology and dogmatic theology has an advantage over his less learned brother; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a psychologist or

a theologian to a zealous and unassuming saint. We all realize that the best man to teach religion is the man who lives religion, and that even though his methods be antiquated or uncertain he is still a power in the classroom of the Catholic school because he is possessed of the spirit of religion and the spirit of Jesus Christ.

"HAS HE THE FEELING FOR LITERATURE?"

And therefore, just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is, "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficiency of paraphrasing—such things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world, if he would rather talk Shakespeare than talk gossip, if he spends more time over Dante and Calderon than he spends over his newspaper, if he would rather soar with Shelley's skylark than eat his dinner. But if he maintains or implies that "Over the Top" is a greater book than "A Tale of Two Cities," that the solid sonnets of Mr. Walt Mason are more stimulating than the ethereal sonnets of Petrarca, that a game of bridge is more enjoyable than a wrestling bout with Browning, that a vaudeville show is more satisfying than a presentation of "King Lear," then, even though he has written dismal books on how to teach English, even though he has evolved study plans and study outlines fearfully and wonderfully made, even though he is able to discuss methodology so obscurely that even professors of psychology cannot follow him, that man is not a fit teacher of English, not a proper breaker of literary bread. He lacks vital enthusiasm, enthusiasm that ought to be irresistible, con-

tagious. He lacks literary taste; and though men there be who smirk in a superior way at the mention of the old-fashioned word, let me assure you that when a teacher of English lacks taste he is not unlike the teacher of etiquette who eats peas with a knife and the teacher of religion who never says his prayers. His teaching, as Mr. H. G. Wells would say, is like grafting mummy steak on living flesh and boiling fossils for soup. He has not the spirit of art, he has not the feeling for literature.

But, it may be objected, the man thus heartlessly pictured may be a good practical teacher for all that. Maybe he does like his newspaper better than he likes Shakespeare and caviar sandwiches better than "The Ring and the Book." Let us concede, even, that he never reads a really great piece of literature at all except under compulsion. Be it so; but can't he teach grammar? Possibly he can; but he cannot—and he does not—teach his pupils to speak and write good English. I am reluctant to discuss what is called English grammar, for it is extremely humiliating to remember that we have to teach it at all. Teaching grammar is like drawing up a set of rules governing the use of a pocket-handkerchief. But this I know for certain: In homes and in schools where good books, great books, are read and loved and reveled in, children do not need to learn English grammar. They absorb the right use of words, just as in homes where the spirit of politeness reigns they absorb the practice of etiquette. And just as children may memorize books on good manners and remain unmannerly clowns, so they may—and do—memorize rules of grammar and continue to speak and write in a way to make the judicious grieve.

ABSORBING GOOD ENGLISH

It is the soul that makes the body rich, and it is the spirit of literature, the feeling for literature, that lends clearness and correctness and vigor and grace and urbanity to the written and the spoken word. How do children learn politeness? They absorb it. How do they learn religion—religion, I mean, as something which immediately and unceasingly affects the mode of thinking, feeling and acting? They absorb it. If a man is a creditable Catholic citizen today it is not because he

captured school medals for Christian doctrine, but because he had a good pious mother. And how do children learn to speak and write good English? They absorb it; absorb it from parents who use correct and beautiful language; absorb it from teachers who have the feeling for literature; absorb it from the worth-while books which these same teachers have taught them by example to read and love and live.

Sir Frederick Leighton and Mr. John Lane, the English publisher, were one day looking at the late Aubrey Beardsley's "Yellow Book" drawings. "Ah," exclaimed Leighton, "what wonderful lines, what a great artist!" And then he added, *sotto voce*, "If he could only draw." "Sir Frederick," Mr. Lane retorted, "I'm sick and tired of seeing men who can *only* draw." We have no dearth of teachers who make overmuch of methods and who experiment with the "mechanics" of literature. We have a copious plenty of theme theorists and spelling splitters and grammar grinders. But our English work will remain less than 50 per cent efficient, our children will continue to write haltingly and talk atrociously and write unmitigated trash, until some of the ultra-utilitarian ladies and gentlemen of the teaching profession who carry practicality to the point of petrification are either converted or asphyxiated and their places are taken by men and women who have a genuine feeling for literature. We are weary unto death of seeing English teachers "who can only draw."

After all, their vaunted practicality is of an extremely near-sighted sort. They aim at quick returns, at tangible results; and they get no returns and discouraging results. They are vehement in the asseveration that what counts in the teaching of English is the practical, every-day use of the mother tongue; and to reach that end they stuff the child with theoretical knowledge. What we need is more books and fewer textbooks, more kindling leaping forth of the cultured soul of the teacher to fire the responsive soul of the pupil, less cramming for examinations and more absorption of the spirit of life.

THE BLESSING OF A LOVE FOR BOOKS

Our schools are designed to prepare the children, not for examinations, but for life, for well-rounded, harmoniously

conceived, complete living, now and later on, here and hereafter. This human life of ours—the troubled interval between the cry of birth and the sigh of death—is so prevailingly a thing of clouds and tempests that we should welcome every ray of sunshine. We want to make our boys and girls—and eventually our men and women—as happy in this world as they can consistently be. And, next to the possession of our holy Faith and participation in the life of the Church, where can we find for them a more real, a more satisfying means of happiness than in the love of books? Advisedly or not, we teach scores of things—like square root and free-hand drawing and the geography of Siam—that most of our pupils will never use after they leave school, things that contribute appreciably neither to material success nor intellectual culture nor spiritual well-being; and we neglect imbuing them with the feeling for literature, a possession which will give them a fine sense of word values, which will develop and enrich their minds, which will guide them along the ways of beauty to the throne of God. Most of them will never taste the pleasures of wealth, of social distinction, of sumptuous dwellings, of travel in foreign lands, and these things we cannot give them. But we can bid them sit down to that endless feast of the spirit spread so abundantly in the world's great poems and dramas and essays and novels. We can press into their hands the golden key to the intellectual treasure hoard of all the ages, the riches wrought of the greatest minds that scanned the ways of men, the wealth that cloys not with possession and that thieves cannot break through and steal. And this noble, this God-like office we too often fail to fill because we ourselves are content to batten on the commonplace and the ephemeral, because we, as men and as teachers—to our shame be it said—possess not the feeling for literature.

A change can come only when our teachers and our prospective teachers get more and better literary instruction. Among our teachers—with the exception of a few old and burdened criminals—there is no lack of good-will; they want to improve the quality of their work, they are anxious to read aright the great books of the world, they are pathetically eager to acquire the feeling for literature. But they do not know

how. And, unfortunately, when they attend summer schools and extension courses they may be even farther from the goal, for sometimes there sits a false prophet in the chair of Moses and the blind leads the blind. The man in any community, in any institution, who is interested in books as human documents, who brings out in his teaching of literature the worth of books and the beauty of books and the sacredness of books in their relation to life, is verily as things brought from afar and from the remotest coasts; and happy beyond reckoning are those who sit at his feet.

In the second place, it is essential that the daily regulation of our community life be so arranged—if necessary, so drastically arranged—as to give our teachers more leisure for cultural reading. This is as important from the literary viewpoint as a time allotment for meditation is from the spiritual view-point. We do not expect ideal conditions, and we are content to make bricks without straw. But at least suffer us to have clay and water. And in so far as the individual teacher is permitted to arrange his own program of free-time, he might well see to it that there be less frittering and fuming and fussing over non-essentials and more whole-hearted devotion to the things of the mind. Many a promising teacher of English has been spoiled; self-spoiled, through the habit of literary flirtation in lieu of a grand passion for books.

THE TEACHERS MUST LOVE GOOD BOOKS

And, thirdly, let me suggest, with bated breath and with deepest reverence for those who sit in the seats of the mighty, that the problem of English-teaching will never be solved until superiors, principals, inspectors, directors of study, superintendents of schools and all similarly potent, grave and reverend *seigneurs* realize and exemplify in their own proper persons the joy and the wealth and the power and the glory that come of the feeling for literature. They, of all men, can least afford to ignore the great books of the race. They do not neglect their devotional exercises, for they see the wisdom of feeding their souls; some of them, like Hamlet, grow “fat and scant of breath,” whence it may be inferred that they fail not to feed the body. Is it fitting that they whose office is

to understand men and lead men should suffer the dust to gather on the wisdom books of the ages, should carry the practice of holy mortification to the point of intellectual starvation? If a teacher devoid of the feeling for literature cannot awaken that feeling in children, how can the superior similarly bereft act as guide, comforter and inspirer to the teacher thirsting for literary knowledge and forming literary taste?

The fair lady, literature, holds royal court and many there are to do her reverence. She has no lack of smiling, perfumed courtiers who pay her overmuch in lip service, mouth honor, breath. But many of those who laud her glories and expatiate on her charms are those who know her least. It may be that some men are so busy praising right habits of reading that they have not leisure to form such habits themselves.

"But," comes the ardent protest, alike from the superior of thirty years' standing and the novice at the start of his teaching career, "I have not the time. I am overworked. There are not sufficient members in our community to afford me leisure for cultivating Homer and Montaigne and Milton and Newman and those other exacting friends of yours. I should like to read and re-read the world's great books, I should love to form and sustain the feeling for literature; but I have not the time."

The obvious and unanswerable reply is simply this: You invariably have time for what you consider worth your time. You have time to brush your teeth and eat your luncheon. You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you do not need to do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you did not do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour.

THE GOLDEN HOUR

What is the Golden Hour? Every day reserve one hour composed preferably of sixty consecutive minutes—for reading

in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keat's or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it*. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy places, and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened, and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable, and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarcha sang of the voice of his beloved Laura:

"Let us but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing, it surely wounds
And slays wrath and disdain; its brooding note
Quells all things vile and dark; like frightened hounds,
Before that liquid gold they fly away."

CATHOLIC COLLEGES FOR WOMEN¹

Cooperation, coordination, conservation, and centralization are the words that carry the chief stress of the moment. Everyone feels, as perhaps never before so surely, that without individual and collective cooperation nothing of real social or economic worth can be effected. All are convinced that activities, no matter how helpful, are little short of a menace unless there is proper coordination of means and purposes to produce effectual results. The theory and practice of conservation meets us at every turn. Centralization, as a principle of efficiency in large issues, is a matter of daily demonstration.

The ideas behind these words are dynamic. All social institutions are affected by them for the better. It certainly seems that, if applied in their wisest signification to institutions of higher learning, the colleges might be able to achieve their historic destiny of becoming beacon lights in a weltering sea of darkness.

It is superfluous to comment on the conditions of the times that make it imperative for Catholic women to be conspicuous among womankind in every movement in which women so largely figure in our day. It is imperative that they be equipped intellectually not only to meet, but mould, currents of opinion and lines of action. We need, as never before so urgently, more thoroughly trained and more highly trained women, and we need them in legion.

So much for what we need. The next point is how to go about securing it. Now, we shall not start out by assuming that everything is all wrong; but we shall try to look at the facts dispassionately, grasp them firmly, face them to the fore, and make them count as an essential factor in the light of which we have to work. We are here, I feel, to get something done, and not to be insincere enough to use up the precious time allotted to us in mutual admiration. Without a doubt,

¹ A paper read before the Conference of Women's Colleges at the Annual Meeting of the National Catholic Educational Association, San Francisco, Cal., June 24, 1918, by Mary A. Molloy, A.M., Ph.D., College of Saint Teresa, Winona, Minn.

the chief reason for our failure to accomplish more lies in the fact that we block our own way and stand in our own light because at all times we do not get the problem of the higher education of women into the focus of a wider vision.

There are three main points that we shall keep in mind as we proceed:

First.—The need, in rapidly increasing numbers, of more highly trained religious and lay women.

Second.—The safe-guarding of our system of parochial elementary schools and Catholic free high schools. In our zeal for higher education we must look with grave circumspection that we do not disturb the organization nor lessen the effectiveness of the training given in the Catholic elementary and high schools throughout the country.

Third.—We shall consider the wasteful extravagance at present so widely manifest in the administration of higher education for women.

Finally, we shall attempt to offer a constructive suggestion for the better organization of the Catholic colleges for women.

WE NEED MORE HIGHLY TRAINED CATHOLIC WOMEN

To cite just one instance in one profession: In one of the great cities of the country two years ago 85 per cent of the teachers in the public elementary schools were Catholic women. There are six great public high schools in the same city. The number of Catholic teachers on the high school staffs combined could be counted on the fingers of one hand.

This is not as it should be. Why do our women crowd the ranks where influence, at best, is small, where prestige is slight? Simply because they are not organized around great Catholic centers of educational prestige and leadership. We give them commercial courses in the grades "to make a living." We think we have done our very utmost when we have graduated them from high school to be successful matriculants at the nearest "normal." This, also, by way of "making a living" as elementary school teachers in the public school system. The ambition for big leadership does not seem to have taken very strong root among us. Too many are satisfied with a "normal course" that qualifies them to teach in the elementary

schools. It takes two years longer, to be sure, to take a college course that qualifies for high school teaching, but the returns from every point of view are more than doubled over and over again. Then there is this far more vital point: When we reduce to its lowest terms the need for the Catholic college of liberal arts, whether for men or for women, we find that our irreducible minimum of defense lies in our firm conviction that the philosophical doctrines that underlie all professions and lines of thought must be presented in the light of fundamental truth and Catholic principles. But we see the normal schools of the country crowded year after year with Catholic women. Now, anybody who has little more than grazed the surface of modern popular educational science knows that it is fundamentally wrong because the philosophy underlying it is wrong. Yet we see these hundreds of Catholic women taking up year after year the psychology, pedagogy, sociology, economics, and history developed along lines that we, as Catholics, are bound to repudiate. Yet all this is a component part of their course. These women, in their turn, extend their influence to others to tread the well-worn path to the "normal." And we stand by and make practically no effort to anchor in fundamental truth the profession of these women nor to raise their professional standing. Yet, as Catholic educators, this is our duty. We must face the full responsibility of our calling.

So much for the teaching profession. What about the Catholic industrial or scientific specialist, not to mention the physician or the lawyer? Are her numbers appreciable in the ranks of her non-Catholic friends of professional and industrial influence? They should be, if Catholic influence may exercise its mission.

Thus far to indicate the need for highly trained Catholic lay women. What about the problem as it presents itself to the religious orders of teaching Sisters? It is very unwise for us to overlook the fact that we are living in a time in which, whether we like it or not, the state is looking very close into the secular training of its future citizens, be they of whatever creed. The privilege we so freely enjoy of maintaining our own schools may be lost to us if we fail to see to

it that our teachers are properly certificated and our schools properly standardized. This is not a matter of academic discussion; it is a matter of fact. The following sentences taken from the current bulletin of the summer school conducted for the teaching Sisters in the Diocese of Winona echo a timely note:

"The cause of Catholic education will be greatly advanced when every teacher in every Catholic school will be ambitious to possess the certification for her position defined in the school statutes of the state in which she teaches."

In this matter the state is exercising no more scrutiny over the teaching profession than it exercises over law or medicine. If one wishes to practice law, he must get state credentials through passing the state bar examination. If one wishes to be recognized as a medical practitioner, he must hold a state license. In most states even the practice of nursing is raised to professional rank by standardized courses and state registration. It certainly seems no more than reasonable that at least as much attention be directed to keeping up the standard of the teaching profession as is exercised toward the other two learned professions.

There is only one conclusion: The teachers in our schools must be given the opportunity to pursue such courses under such conditions as will entitle them to equal rank with the rest of their professional sisters, or our carefully nurtured, most dearly treasured possession, the parochial school, will be taken from our keeping.

So much for the need for highly trained Catholic lay women and women in the teaching orders of Sisters. This brings us to the second part in our discussion:

THE SAFE-GUARDING AND FURTHER EXPANSION OF THE PAROCHIAL SCHOOL SYSTEM

There are altogether too many so-called colleges for women at the present time. Let us pause here for a moment and take our bearings. As Catholic college women, we must never forget that, after all, we are weaving only a part of a pattern in the great tapestry of Catholic education. If the glorious ideal of "every Catholic child in a Catholic school" is to be realized, it is not too much to assert that every parish in the country

should have its parochial elementary school. Every town with two hundred Catholic families should have its Catholic high school. The larger cities should have facilities for elementary and secondary education in proportionate ratio. If the ambition of the church extension enthusiasts—the “winning of America for Catholicism”—is not to fail, it must be accomplished mainly through the agency of the parochial school system of elementary and secondary schools. Time was when we thought we did all that was needed when we kept the little people in the Catholic school until they finished the grades. We are beginning to learn, and learn rapidly, that in our present industrial condition a high school course is as needful as was a grammar school course years ago, and that it does not count for much more, relatively speaking. If our Catholic children seek the greater advantages to be secured through high school training, this training must be given them in a Catholic atmosphere. The day of the Catholic high school is far past its dawning. Let us refrain from checking the splendid results that will follow from the further spread of this great movement. The knell has struck for the finishing school and, in very large measure, for the so-called private academy. The best energies of the best Catholic teachers must be given to the great body of the young Catholic generation which will fill up in ever-increasing hundreds the class-rooms of the Catholic free high schools.

Let me repeat: We have too many small, struggling, inefficient and useless so-called colleges, opened at the terrible expense of the parochial schools. We need a parochial grade school in every parish; we need at least one Catholic free high school in every city of any size; but we do not need, as we have at present in some instances, some five or six colleges for women within the confines of every state.

It is imperative that the ability that is now lost to the parochial schools be rescued and exercised where it can render an actual service. There is real service to be rendered in the elementary and high school blocks. It is very important that we keep clearly before us the end that justifies our claim to the title of Catholic educators, namely, the saving of souls. The effort that is put into the establishment of colleges that do not

and cannot qualify is worse than wasted. These institutions are a real stumbling-block in the path of Catholic educational power and dominance. The whole system is cast under suspicion by the weakness that is so patently reflected in these ambitious foundations that in many ways draw students from institutions that are standard and are conscientious about their responsibility as public servants.

This brings us to the point of accountability for the implications that have been forced upon this much-abused term, "college." What do we mean by it? Has it a well-established meaning? Is it genuine or counterfeit in our academic associations? There does seem to be a notion in some quarters that it is rather a matter of verbal preference than otherwise that determines whether an institution be known as a "school," "academy," or "college;" that it is rather a matter of fashion, nothing else. It is high time now that this lack of sophistication cease. The terms, "high school," "academy," "junior college," "college," "university," have clear-cut, rigidly defined lines of demarcation in correct usage. A college takes up students who have creditably finished a complete and prescribed high school course and carries these students on in preparation for professional service. If it is not equipped to do this adequately, it is not a college. If we organize a "college," wink at entrance requirements and permit the work to be largely elective languages—let us say—music, art, and home economics, we have a finishing school. A finishing school is less reprehensible if we are permitted to see it for what it is from the start. It becomes a real menace when it is permitted to pose as something other than it is. In these days of real service, even the best of the finishing schools feel the need of stiffening up a bit or going out of business. The drawing-room passed from popular architecture some time ago. The "parlor courses" have not been slow to follow. There is little chance in these earnest days for "withdrawing," literally or figuratively speaking, from the stern issues of real life. Why perpetuate an institution that has spent its purpose? Let us give, in all generosity, to the needs of the parochial schools the time, ability, and equipment that are now tied up in the finishing schools and "colleges" that are not standard. Think of

the immense gain to the cause that would result from this thorough cleaning up in the purpose and administration of higher education! This brings us naturally to the consideration of the third point in our discussion:

**THE WASTEFUL EXTRAVAGANCE AT PRESENT SO WIDELY MANIFEST
IN THE ADMINISTRATION OF HIGHER EDUCATION FOR WOMEN**

There is so much to be done that it is pitiful to witness the overlapping, duplication, and undignified scramble for students on the part of institutions that in many cases are not vitally interested in the cause as a whole but only to compete with someone else. The system lacks the dignity that should characterize everything Catholic. It lacks point and direction. And, worst of all, it hurts seriously the cause that is nearest and dearest to several institutions that are in a position to lend distinguished service in the cause of Catholic higher education. It is a pity to hamper the great good that can be done by institutions that are really standard in every point by the unjust, unfair, and unwise competition of schools that cannot meet requirements.

We certainly need Catholic colleges for women, but it must be understood, in the name of public honesty, that it is most reprehensible for any institution to compete for students on a college basis when it has not been passed upon by a rating agency with more authority than the purveyor of advertising space in a newspaper, with no claim to patronage other than sentiment and the ambition to outdo a rival in numbers. This kind of work casts obloquy on the whole group of Catholic colleges, and the ones to suffer most from it are the institutions that have looked to honest quality first and to advertising as a very secondary issue. We are forced to question if the apostolic zeal for the salvation of souls is not all but choked out by this wholesale commercialization of the sacred mission of Catholic higher education. It is just this public abuse of privilege that brought out the following resolution in the deliberations of the department of education in one of our greatest commonwealths:

"The Education Commission proposes in the revision of the school law to include the following:

"The State Board of Education shall have power to fix the qualifications, requirements, and conditions precedent to the use of the words 'university,' 'college,' or 'normal school' by any person, firm, or corporation, and prohibit the use thereof except as authorized by it.

"Every person, firm, or corporation using the words 'university,' 'college,' or 'normal school' without authority to do so from the state board shall be guilty of a misdeameanor."

It is not a case for gratulation or edification when we see many of our "colleges" for women either omitted altogether from the lists of any rating agencies or slipped quietly and justly into the high school block. We are deeply chagrined to find even "universities" "recognized" to the extent of junior college rating.

This is not as it should be. The amount of harm done is incalculable. Let us have our advertising express truthfully the status in the educational system that we have honestly attained, and nothing else. Calling a high school, academy, or finishing school a college, or calling a junior college a university is bound to result in nothing but public disapproval. The endeavor to draw students to any institution, unless it is recognized by the approved agencies as entitled to full rating in the classification claimed, is something that deserves censure in unmistakable terms. If professional pride were lacking, at least a sense of justice would convince us that our students should not be subjected to delay, and in many cases disappointment, in getting the credentials we give them "registered in full" for public service when they desire to enter on the practice of a profession or when they wish to pursue further advanced training in the graduate school of a university.

The person who establishes two colleges where one was before performs at best a doubtful service. The expense of equipping a thoroughly standard institution and of maintaining a faculty of collegiate rank is enormous. The laboratories and the library that should be found in a standard college cost a small fortune to install and a very liberal annual allowance for upkeep. To duplicate this equipment within a small radius is extravagant waste, and to try to give college courses without the equipment noted is a farce. If we give college

courses at all, the degree that follows at their completion must stand for something. It will stand for its full value if the college is standard. It is very easy to find out what a standard college is. Various local, sectional, and national agencies are at work in the interest of keeping the character of the liberal arts course up to its traditional excellence.

We need Catholic colleges for women that are not feeble replicas, one of the other. We need a few great institutions that will stand out with the compelling individuality that defies feeble imitation.

We have a chance, as few such chances were ever afforded women in the history of the Church, to do something of heroic proportions for the Catholic cause. We can do it and prove that our burden was not misplaced if we are willing to apply common-sense methods of coordination, cooperation, and conservation in the working out of our part in the great drama of Catholic education. Now it looks as if the solution of our difficulties, every one of them, lay in a closer centralization of our educational resources. It remains for you who listen to declare whether what I am about to suggest will be relegated to the limbo of beautiful dreams or whether it may not carry the secret that will make of the twentieth century not the Women's Century, but the Catholic Women's Century.

THE CONSTRUCTIVE SUGGESTION

I said a year ago in Buffalo that there is absolutely no reason why Catholic women should not be in training by the hundreds, even for professions other than teaching, in our own Catholic institutions. If the country were divided roughly into five great geographical areas, two divisions midway of each coast and one district in the center, we would have a field in which five great institutions for the higher education of women might flourish and turn out hundreds of graduates with courses equivalent to courses given in the liberal arts and professional colleges of our greatest universities.

Let us consider for a moment this ideal arrangement. I may pause here to say that unless some such a plan as this is adopted we are bound to plod along and watch our fiftieth and seventy-fifth anniversaries go by with little accomplished that

counts for the prestige in influential lines for the young women who would be easily spurred to great ambition if the proper force were behind them and the proper outlook into assured fields of accomplishment lay before.

After the manner of the kindly philosopher of the "Cabbage Patch," we shall settle for the moment on geographical names for our reorganized colleges of efficiency. We shall call them severally the College of the North, the College of the East, the College of the Middle West, the Southern College, and the Great Western. Suppose for a minute we had a great institution in each area, an institution equipped with laboratories, library, faculty, student enrollment, and endowment, all sufficient to pass the most rigid questionnaire sent out by the New York Board of Regents, the National Bureau, the Association of American Universities, the North Central, and the College Section of the Catholic Educational Association—suppose we had such an institution in each area, what would be the next detail in this splendid picture of wise organization and efficient administration and conservation of resources? Would it not be an edifying thing to see every high school and academy in the district recommending the Great Western College on the high school graduation day? Would it not be inspiring to see the Great Western College training in its halls the prospective teachers of the elementary and high schools of the great western area?

At the present time we see not only Catholic lay women but members of the Sisterhoods in all too frequent numbers at non-Catholic institutions. This is very well for graduate work, perhaps, but why could not the Great Western College give such advanced and thorough work in liberal arts, in commercial and vocational lines that within the whole range of the district not a single habit would be found except in the graduate schools where the work taken was for the master's degree or for the doctorate.

As suggested earlier, the greatest menace in modern higher education in undergraduate courses is the philosophy that in some shape or other is a prescribed part of the program leading to a degree. Even in the institutions where electivism has run its most unhampered career, a degree is not conferred

without some work in psychology, history, economics, pedagogy, or sociology. It is worthy of note that it is in these very institutions in which the program of courses is constrained the least by prescriptions that we find the classes in pedagogy, psychology, and sociology crowded to the greatest extent. Even the presence of a Catholic club and a Catholic chapel on the campus cannot offset the effect of professorial dicta enunciated day after day in the classes.

A very specious excuse advanced by many Catholic students for attending non-Catholic institutions is that "the Sisters go there, why not I? If it is good enough for them, surely it suits me." Under cover of this fallacy hundreds drift into courses in which, to say the least, we, as a great body of Catholic women educators, should be ashamed to see them.

Why could we not have a Catholic college for women who wish to train for law? There are many women in the profession and some Catholic women, but they did not receive their training from us. Why can we not train their younger sisters? Why not a great Catholic medical college for women? There are precedents for this among our non-Catholic brethren. If we would garner our resources wisely, we would be as able to give medical degrees in one or several of our five great colleges as we are now able to turn out R. N.'s from our chartered hospitals. Why not a Catholic teachers' college in each of the five districts? It is feasible if we are only willing to break down the barriers that at present narrow our horizons, that cramp and cripple our efforts and cause our most splendid visions for great things to be accomplished for the extending of Christ's kingdom upon earth to become as futile as a will-o'-wisp lighting a traveler in the darkness.

With our resources concentrated around our five great institutions, we would be able to train our lay and religious women of each district for distinguished service in the teaching profession. We could have at our centers our college of law, our college of medicine, our college of liberal arts, in which experts might be trained for social, scientific, industrial, and economic service. We would command public confidence; we would sway movements in which women dominate, and sway them in the direction of Catholic thought and action. We

would rise up and meet gladly any legislation that pointed toward greater efficiency in the administration of our schools. We shall even be counted on as collaborators in making the legislation, if we are ready to qualify when the time for action comes. With the resources we display and the unhampered freedom we enjoy, should we not be willing to try to turn them to the most telling account in Catholic service? Shall we let the years slip by and continue to work, each tiny group separately, without the power and upward reach that can come only from closely united and concentrated effort in one direction?

With a few colleges of real distinction, we might hope to attract givers of large benefactions, just as other schools of distinction acquire this tremendously important asset that makes for success. We would be able to finance hundreds of scholarships for earnest students who have ability but limited means. And last, but by no means least, we would no longer be saddened by seeing the flower of our Catholic young womanhood in institutions in which the principles we cherish most dearly are held as of little or no concern.

In the name of zeal for Catholic education, let us begin to call our institutions by their proper names, and let us strive to have them splendid examples of the names they bear. If we can do grade work with distinction, let us not bury our talent in ineffectual high school work. If we are first-rate, qualified, and capable high school teachers, let us develop our possibilities to the fullest here, and not waste our abilities on shabby college work. If we can honestly render the professional service that real college work demands, let us begin to make the institution we represent one of the five great centers. And let us see to it that each of the five centers has the dominant power within it to possess an individuality of its own.

The establishment of a Catholic college is as heroic an apostolic work as the founding of a religious order, and it should be taken no less seriously. Working out the pattern of God's design, the founders of the great religious orders, each in his time and place, set out with the central idea of specialized ministration. One was organized to furnish refuges wherein Christian civilization might be saved from barbarian

inundation; another trained a great army as a bulwark against insidious heresy; still another took for its labor of love the winning back of souls to the simplicity of the early Christians through applied social science; still another rose up as a mighty giant to fling back the thrusts of infidelity and insubordination that threatened to all but overcome the Church.

Each Catholic college in like manner, should work in a special way in the interest of Catholic higher education. Each should reflect the history and traditions of the order that controls it, and it should carry the stamp of the individuals who are responsible for its organization. We should never see the potential individuality of any institution buried under trappings, be they ever so attractive, that are borrowed from some other place else.

To recapitulate: The parochial elementary schools should be multiplied until every Catholic child may have the benefit of receiving under Catholic auspices the secular education that an American child is entitled to.

The Catholic high schools should be multiplied until their curricula is within easy reach of every boy and girl who has the ability to learn. We shall not add, as commonly, the time and means, because the high school should be free; and, as far as the element of time goes, some provision should be made among us for continuation work for those who must begin to earn after leaving the grades.

The further multiplication of colleges, and especially of colleges for women, should be halted. There are a few that at present stand out as having met every requirement of a standard college set by agencies that have every right to appoint standards and to see that the standards are met.

We should turn to the support of these few splendid institutions that have gone nobly forward and are acknowledged by national agencies as having met every requirement of standardization. Let us send students to them by the hundreds. They have waxed strong in stability; let us take delight in seeing them expand in numbers so that the great good that can be accomplished for the glory of the faith and the prestige of Catholic influence and education by concentration and conservation of our resources may not be longer dissipated

in endeavors that may be well-intentioned but lack the driving force of power to accomplishment.

Finally I would suggest that this meeting draw up a set of resolutions—resolutions defining our position with reference to the Catholic school movement as a whole, a movement in which women take so important a part. This, I believe, would mark a step in placing the Catholic colleges for women in a firmer and more stable foothold.

First. That we shall give every help and encouragement within our power to the upbuilding and the multiplication of the Catholic elementary schools. There are far—oh, pitifully far—too few workers for the schools that are now organized, not to mention the need for workers in the elementary schools that must be organized without delay, if the goal mentioned earlier in the discussion be attained; namely, every Catholic child in a Catholic school.

Second. That we endeavor by cooperation and encouragement to further any movement to organize a Catholic free high school in places where there is great need for such a school.

Third. That we support every effort to make these schools thoroughly standard with reference to the preparation of teachers, the character of the work done in the various branches of the curriculum, and the equipment in buildings, laboratories and libraries.

Fourth. That we do all in our power to see that the school is duly and promptly accredited by agencies endorsed by the Catholic Educational Association.

Fifth. That we shall leave nothing undone in our effort to retain pupils in school until they finish the grades. That we hold ever before the pupils the almost imperative necessity of counted no effort too great to secure a high school education. That we encourage graduates of high schools to enter college, so that in greater and greater numbers we may have Catholic men and women filling the great industrial and commercial openings as well as the professions.

Sixth. That we use our many-sided influence to support and expand the thoroughly standard institutions already existing for the higher education of both men and women, and that we view with grave concern any sporadic waste of time, intellect

and equipment in the opening of new colleges that cannot meet the commonly accepted public requirement for conferring degrees that have any value.

Seventh. That we develop among ourselves a class consciousness in the matter of public service. There is no such an institution as a private school. Every teacher is a public servant, because the teacher trains by virtue of his profession boys and girls or men and women for public service.

Eighth. That we try to come to a better understanding one of another. That we work for fair play and honest in advertising, and that we repudiate the use of advertising copy that is exaggerated, misleading and without truth.

Ninth. That we organize ourselves as efficiently as ever a military company was organized to do the things that are so terribly needful. That we shall work, as only women can work, to cooperate, coordinate, conserve and concentrate our abilities, our ambitions and our physical resources; that through this wise, earnest and single-minded zeal for the cause of Catholic influence and Catholic education we may gather the souls from the harvest that is white for the gleaning.

NATIONAL CATHOLIC WAR COUNCIL

A handbook of the National Catholic War Council has been published by the Administrative Committee of Bishops. It has been written for the purpose of describing the organization of this national body which directs and controls, under the guidance of the Hierarchy, all Catholic activities in the present war. The National Catholic War Council was formed for a double purpose; first, to promote the spiritual and material welfare of the United States troops during the war wherever they may be, at home or abroad; and secondly, to study, co-ordinate, unify and put in operation all Catholic activities incidental to the war.

In outlining the work to be accomplished, the leaders of the National Catholic War Council realized the necessity of bringing the message of patriotic service into every Catholic home. They saw likewise the necessity of giving a firm direction to the activities of the Catholic forces of the nation in such a way that these might cooperate with the Government to their fullest extent in winning the present war. Apart from this coordination, there was also the necessity of affording means for a systematic study of the national problems and of offering in a national way cooperation to the civic, social, moral and religious agencies at work in the country for this purpose.

It may be said that no corporate body in the United States was so easy to adjust along national lines as the Catholic Church. The leaders of the National Catholic War Council are the fourteen Archbishops of the United States, who act through an Administrative Committee composed of four Bishops; Bishops Muldoon, Schrembs, Hayes and Russell. With Bishop Muldoon as its Chairman, an Executive Committee meets for the purpose of discussing all national Catholic war activities. This Committee is composed of the four Bishops, six members of the K. of C. War Council and six members at large. There is also a General Committee for the purpose of discussing national questions whenever the occasion arises. This General Committee is composed of two representatives, one clerical and one lay, from each Diocese, two representatives from each national Catholic society, two representatives

of the Catholic press association, two representatives of the Federation of Catholic Societies and such other members-at-large as the Administrative Committee of Bishops may choose. The functions of these different committees are described and explained in the first chapter of the handbook.

With regard to immediate war work problems the National Catholic War Council functions through three operative committees. These are the Advisory Finance Committee, the Committee on Special War Activities and the Knights of Columbus Committee on War Activities. The Advisory Finance Committee has the duty of assisting in all national drives for a war budget. The Committee on Special War Activities directs the work of the seven national standing committees. Under the chairmanship of Rev. John J. Burke, C.S.P., these seven national standing committees are busily engaged upon their several duties. In the offices at 930-932 Fourteenth Street, Washington, D. C., are representatives of each of these Committees and all problems of a national character are being handled by the chairmen and secretaries of the same. These committees are: The Committee on Finance for Special War Activities, National Committee on Women's Activities, National Committee on Men's Activities, National Chaplain's Aid Association, National Committee on Catholic Interests, National Committee on Reconstruction and After-War Activities and the National Committee on Historical Records. The work of these committees and the methods to be followed in establishing similar ones for the Diocesan War Councils are explained in Chapters I and III of the Handbook. Chapter II deals with the Catholic Army and Navy Chaplain Bureau, of which Bishop Hayes is the Bishop Ordinary. The Handbook explains the methods by which Diocesan War Councils may be formed and a detailed list of suggestions is given for the cooperative Committees of the Diocesan War Council.

The work of this national organization will be to bring into coordinated service all the resources of the Church in the United States. For its full completion the appeal to service must reach every individual Catholic. To achieve this the National and Diocesan War Councils are not sufficient. The entire flock must actually take part in the work and the par-

rishes must be leagued together under the leadership of the Bishop of the Diocese. We are told in the Handbook that the parish is the supreme testing place for the length and breadth and depth of Catholic patriotism. It is from the parish that the Diocesan War Council must expect its most thorough co-operation. The Handbook accordingly suggests methods of war activities for the parishes of the United States. Local conditions will undoubtedly influence the formation of the Parochial War Council, for the work of cooperating with the agencies which are in the field today for the spiritual and material welfare of the men in the service will influence the methods to be followed in the parish.

All this has been described in the Handbook, and in order that Parochial and Diocesan War Councils may at once set out in the work of cooperation a separate chapter has been devoted to the principal agencies of cooperation. These agencies are divided into governmental agencies and supplemental agencies. In that part of the chapter dealing with governmental agencies, the different parts of the Government are described and suggestions are given for the methods of mobilizing all Catholic resources in this work. There are, for instance, sections upon the Commissions on Training Camp Activities in the United States, Housing Cooperation, the War Risk Insurance, Working Boys' Reserve, Council of National Defense, the Food and Fuel Administrations, and the American National Red Cross.

Among the supplemental agencies explained in this chapter, sections are devoted to the Young Men's Christian Association, Young Women's Christian Association, Jewish Welfare Board, Boy Scouts, and others. A complete index of the important persons and things mentioned in the Handbook is given at the end.

The Handbook has already been sent to the bishops and priests of the United States, and it will be highly instrumental in bringing before the entire body of clergy the present necessities created by the war. The Handbook has been designed primarily for the purpose of assisting the whole Catholic body of the United States to cooperate with the Government. The tasks which face the Church in America are countless.

Problems are arising from day to day which demand prompt solutions, and those solutions can only be given with foresight and directness through a national body gathered from every part of the United States for the purpose of establishing the cooperative intelligence necessary for such decision. Everything must be looked at from a national standpoint. The National Catholic War Council, therefore, aims frankly towards the amalgamation of all Catholic activities in such a way that the Church will be enabled to meet the historic responsibilities that now rest upon her.

PRIMARY METHODS

Education does not mean the building up in the child of an artificial structure according to a plan mapped out by an educational theorist or a school curriculum: it means influencing natural processes which are going on in the consciousness of the immature child and influencing them in such a manner as to bring about a development of conscious power and an organization of conscious habits which will prove most serviceable to the child himself, as an individual and as a member of the social group, both for the attainment of the ends and aims of this life and of the life to come. With a working knowledge of child psychology, it should not be difficult to secure the hearty and joyous cooperation of the child in what we are endeavoring to do for his health and happiness, both of body and of mind. But anyone who has attempted to reduce to practice this idea of education in a community that has been wedded to old ideals realizes the many and grave difficulties that beset the way. The difficulties, however, do not lie in the children, but in the teachers, the school officials and the parents. These difficulties are so real and so great that many a timid teacher with clear vision of what teaching should be, after encountering them for a time, turns back to the old ways, discouraged and broken-hearted.

Angelo Patri, in a book entitled "A Schoolmaster of the Great City," has recently given us a little volume of great interest to pioneers in the field of progressive education. The book will prove helpful to the teacher, for it is full of stimulation and encouragement. A perusal of the volume would be likely to prove most helpful in reconciling reactionary parents, and a copy might be loaned with profit where it would do good service among the adult members of the community.

Few of us will find any difficulty in recognizing some of our teachers in this description: "The principal under whom I did my first teaching was one with whom I had studied in the grades. He was opening a new school and welcomed me cordially. Leading me to a class-room, he opened the door and pushed me in, saying, 'This is your class.' Then he vanished.

"There were sixty children in that room. Their ages ran

from eight to fifteen. They had been sitting there daily, annoying the substitutes who were sent to the room and driving them out of school. The cordial reception I had been given by the principal held more of relief for himself than kindness for me.

"The first day passed. The last few straggling boys filed out an hour or so after school hours. One of the biggest boys, whom I had detained for disorder, stopped long enough on his way out to ask, 'Coming back tomorrow?'

"Yes, of course I am coming back. Why do you ask?"

"Well, some of them come one day, and some come two days. Tomorrow will be two days."

"This boy did not know me. My one strong point was discipline. I knew little of subject matter, pedagogy or psychology, except a number of words that had never become a part of me. I had one notion that was strong—discipline. That was the idea. Had I not been kept after hours to study my lessons, slapped for asking my neighbor for a pencil, made to kneel for hours for absenting myself from school, for defending my rights to the teacher? Had I not been marked, rated, percented all the ten years of my life in school?

"Discipline then was the basic idea in teaching. You made pupils do what you wanted; you must be the master. Memory, and those who ought to have known, preached discipline. It was the standard for judging my work as a teacher. My continuance in the profession depended upon discipline.

"At least, there was no conflict of aim. Since discipline was the thing, I would discipline; and I did. I oppressed; I went to the homes; I sent registered letters. I followed up each infraction of rules relentlessly. There was no getting away from me. I was making sure that the children were punished for their misdeeds.

"I followed the truants into their homes, because I wanted relief from a principal who sent me a note every time my attendance fell below a certain per cent. I visited the parents to complain of the work the children were doing, because the principal said I must hold their noses to the grindstone.

"I seemed to say to the children, in the words of Edmund Holmes, 'You are to model yourself, or, rather, I will model

you, on me. What I do, you are to learn to do. What I think, you are to learn to think. What I believe, you are to learn to believe. What I admire, you are to learn to admire. What I aim at, you are to learn to aim at. What I am, you are to learn to be.'

"At the end of my first month I was an assured success. My discipline of the class and the promptness with which I followed up the absentees gained recognition. I was promoted from teaching a fourth-year class to a fifth-year class. The new class was made for me especially because I was efficient. It was composed of all the children that the other teachers in approximate grades did not want. They were fifty misfits.

"The room given me was the corner of an assembly room, shut in by rolling doors. The benches were long affairs, and were not screwed to the floor. A writing lesson could be conducted only when the desk which formed part of the seat in front was turned up, so that it became the desk of the seat behind. No hour went by but some boy or girl of the fifty managed to upset one of the desks; then the papers would scatter and the ink would flow on the new floor; some of the children would laugh; others would howl, and my best friend in the front seat would stand on his head. This, he said, was in preparation for the time when he was to become a tumbler at the circus. Judging from the hardness of the bumps which his head got, he was undergoing rather severe training.

"Discipline—my favorite word—why, discipline was failing, failing terribly. If I kept the children after hours, they would not come to school next day until they had made up the time that I had taken from them. If I went to their parents, the parents simply said they could not help it; they knew that these were bad children. They seemed to feel sorry for this mere slip of a boy who used up his afternoons and evenings calling upon them.

"Discipline, discipline! It was no use. I tried to say again, 'You are to model yourself, or, rather, I will model you, on me. What I do, you are to learn to do,' etc. But somehow the words would not come. Discipline, my great stronghold, had failed, for I had come into contact with those who defied discipline.

"What was I to do?"

This picture presents the whole case. Discipline, or government through fear, may succeed with certain children; that is, it may succeed in keeping them quiet and in leading them to voluntary efforts to do and to become what the teacher may want them to do and become. But the whole process is one of introducing into the mind of the child a foreign structure consisting of ideas and of habits which the teacher wishes to impose upon the child. It is the exact opposite of the educational ideal which insists that the child shall develop what is in himself under the guidance of the teacher and of the ideals which the teacher presents. It is the exact opposite of the educational ideal set up by the Master when He said: Put up again thy sword into its scabbard, for all those who take the sword shall perish by the sword. Or, again, when He said: Amen, amen I say unto you, you cannot come unto me unless it be given to you by my Father who art in heaven. And they went away and walked no more with Him. It is the attempt to train children to serve in a society governed by brute force instead of in a democracy of free men or in the kingdom founded by the Master, who proclaimed: You shall know the truth and the truth shall make you free.

Necessity, which so often succeeds in teaching where other teachers fail, led Angelo Patri to the solution of his problem.

"What was I to do? I began to tell over again the stories I faintly remembered having heard in the days when father sat and talked and we listened, not daring to move lest we lose a syllable of what he said. I told them about my own childhood in the mountains of Italy, about midnight expeditions when we loaded the mules with provisions and carried food to our friends—the last of the Bourbon adherents. I told them about a wolf that attacked the sheep at night until my father seized and killed it bare-handed.

"When I related these stories they listened. They hardly breathed. Each day I would end so that more could be expected. Then I began to bargain with them, trading what they liked for what the schools said they should have. I bribed them with promises of more stories to come if they would be 'good' and do the work assigned.

"The struggle was between the child and the teacher, and the struggle was over the facts of the curriculum—the chil-

dren refusing to learn and the teacher insisting that they must. But discipline was restored, and victory won, by bargaining.

"Woe to the boy or girl who transgressed and thus prevented the telling of the story. No arithmetic, no story! No silence, no story! The children from other classes asked to be changed. They, too, wanted stories. I had them by the hundreds, for as soon as I had caught the interest of the children the stories of adventure gave place to the old hero tales. Discipline once more was my watchword."

Angelo Patri had discovered for himself the fundamental principle in the solution of his problem—the child's interest. And the children doubtlessly learned with amazing rapidity, as well as with delight, the substance of the stories they loved to listen to. But why should the struggle have remained, and why should the interest of the story be used as a weapon to control the children's conduct and to compel them to learn a multitude of other things that made no appeal to their interest? Why should not the subject matter of the curriculum be clothed with an interest that would hold the child's attention and call forth his greatest efforts? If this matter is for the child's good, and the growing organism of his mind demands it, he will be correspondingly interested in it if it be presented to him in a form which may minister to his growing mental life. Thus the transition is made in the school from discipline to method. Angelo had learned from his father, around the fireside in his childhood days, how to tell a story that would fascinate a child. And the teacher must learn how to present the subject matter of the curriculum in a manner that will equally hold the child's attention.

The development of modern psychology inevitably stimulated the candidates of the teaching profession to study methods, and, as was to be expected, a multitude of methods soon resulted in apparent chaos. Method was evidently necessary for the success of the individual teacher's work, and a certain uniformity of method seemed equally necessary to the organization and effectiveness of the school. This step in the process is described as follows in the book from which we have been quoting:

"The principal restored order out of chaos. A method book was written. Every subject was treated and the steps of pro-

cedure in each were carefully marked out. A program of the day's work was prescribed, and we were expected to follow the stated order. Inspection by the principal and other supervisors was based on these. I heard the teachers talk of these things as impositions. When I failed to follow directions I was severely criticized. I began asking the reason for it all. Why should I teach history in the prescribed way?

"Class, open books on page 37. Study the first paragraph." Two minutes later:

"Close books. Tell me what you learned."

"In such instruction there was no stopping, no questioning, no valuation—nothing but deadly, mechanical grind. Every teacher and every class had to do these things in just this way.

"The spelling routine was worst. Twenty new words were to be assigned each day for study. The words had to be difficult, too; for through them the children were to train their memories—their minds, as the principal put it. The next day, at a signal, the children wrote the twenty words in the order in which they had been assigned, from memory, if they could. Papers were exchanged, and the children were asked to correct them. If the child failed to discover an error, it was a point against him. The names of those who 'missed' were written on the board with a check for each mistake. The pupils who failed had to remain after hours and repeat the list from memory, accurately as to its spelling and sequence.

"This was a fixed procedure which no teacher dared modify, because the supervisor came around and questioned the children as to the accuracy of the records on the boards.

"Instead of protesting, the teacher set about acquiring devices which would give the desired results with the minimum of effort on the part of the teacher and pupils. It was no longer a question of teaching. It was simply a question of getting the better of the supervisor.

"My method was simple and efficacious. There was no place where I could get twenty new words with so little expenditure of time and effort as in the dictionary. The dictionary arrangement offered a valuable aid in itself. I selected two a's, two b's, etc., until I had twenty.

"The advantages of this scheme were apparent to the children. They could more easily remember and check up their

list when it was based upon alphabetical arrangement. The per cent of my returns then became high, and the mental strain on the class and teacher was reduced to a minimum.

"Still the question rose in my mind, 'Why must I do this sort of thing?'

"Another year passed before I realized that my fellow-teachers were talking about education, the science of education and its principles. It appeared that in the universities were men who could teach a man why he taught and how to do it. There was one thing I had learned, and that was the insufficiency of my equipment as a teacher. Discipline, boss standard, was nerve-taxing, and not altogether productive.

"After two years of teaching, I found myself nowhere, and was depressed. I questioned the value of my services to the children. The work I did was not its own criticism, but was judged by someone else whose standards seemed to be capricious, depending upon his humor and my relation to him. I felt the need of new ideas and convictions, and I decided to go to the university to see what those who were supposed to know had to tell."

Thousands of teachers have had an experience parallel to that here set forth. They had heard much about the philosophy and the psychology of education, and they read books, perhaps, and listened to lectures on the subject, but it all seemed far away and somehow suited only to the college or the university. They wanted results; they were not at all concerned about causes. They wanted someone to mark out each day's work and the manner of conducting each exercise, and then all would be well. If the principal undertook to do this for his school, why need the teachers bother; it was so much trouble to think for one's self and to follow out the thought into its concrete applications; hence the rush for devices and the dishonesty embodied in the multitudinous ways of evading the criticism of those who exercised supervisory functions. But all such teachers grow weary of the lifeless routine and realize sooner or later that teaching is a deadly work that saps the foundation of life and consumes all its joy. It is well if they learn in time. It is well if they learn, as Angelo Patri did, the futility of this in time and go back to school or go to a professional school, perhaps for the first time, and learn to see

the fundamental principles of method as they grow out of the laws of the unfolding mind and trace method as the legitimate outgrowth of principle. In no other way can teaching become a profession and reward the teacher adequately for his labors.

The problem would be simple and the solution would long since have been reached by a multitude of our teachers if professional schools were what they ought to be and what they profess to be. If the members of their faculty were men of vision, who were capable of giving the students of education a clear comprehension of the relationship between mental processes and the methods of teaching, but, alas, here, as elsewhere, may be found both the efficient and the inefficient. Both are set forth in a few concise words in the volume before us.

"I wondered if my return to college with the deliberate purpose of learning what I wanted definitely to know, would prove profitable. Towards the close of the year's work I summed it up. First one institution, and then another! From this professor, and a little later from that, came words, words, words. They were all so far away, so ineffectual, so dead. I was disheartened. The next year, however, I came upon the thing I needed. This was a course with Dr. McMurray, and the textbook used as a basis of discussion was Dewey's essay on 'Ethical Principles'!"

"Here were strange and new words to use in relation to teaching. Conduct was the way people behaved, and it had little to do with learning, as such. But conduct, not ability to recite lessons, was the real test of learning and the sign of culture.

"Conduct furnished the key as to whether the child had real social interests and intelligence and power. Conduct meant action, whereas school meant passivity. Conduct meant individual freedom, and not blind adherence to formulated dogma. The knowledge gained had to be used immediately and the worth of the knowledge judged by its fitness to the immediate needs of the child.

"The greatest fallacy of the child education was the 'training for the future' idea. Training for the future meant dying for the present.

"Conduct said the child was a being constantly active, rarely silent, never a purely parrot-like creature. Conduct

said the teacher must keep his hands off; he must watch and guide; he could not force; he could put the problems, but the children themselves must solve them.

"The disciplinary habit was a matter of action on the part of the children rather than one of silent obedience; judgment was a matter of applied knowledge, and not word juggling.

"Social sympathy was the result of close contact, mutual help, common work, common play, judicious leadership. Laughing, talking, dreaming even, were part of school life, the give and take of the group. Conduct always carried the idea of someone else; no isolation, no selfishness.

"Then the whole system of marking and punishment and rewards was wrong. It was putting the child on the lowest plane possible. It was preventing him from working in response to an ideal.

"I realized then that the child must move and not sit still; that he must make mistakes and not merely repeat perfect forms; that he must be himself and not a miniature reproduction of the teacher. The sacredness of the child's individuality must be the moving passion of the teacher.

"These things I learned from my masters. It was a wholesome reaction against my disciplinary idea and a healthy soul-giving impetus to my daily teaching.

"I had come in contact with the personality of a great teacher—fearless, candid, and keen, with nothing dogmatic in his nature. Under this leadership I came in touch with vital ideas, and I began to work, not in the spirit of passive obedience, but in one of mental emancipation."

The remainder of the book is concerned chiefly with the difficulties which the author encountered in developing and reducing to practice his new ideals.

Teachers who are following our primary methods will recognize without difficulty the application to their work of the outline given in the preceding pages. If they would succeed, they must cease to seek detailed guidance in the work of each day in the class-room. The subject matter of the text-books has an immediate appeal to the child's interest; the teacher need only supplement this. But formal drills and the disciplinary method, with its insistent appeal to voluntary attention, must be avoided. Whatever the child learns from stories

or reading must be translated into action, into conduct, dramatization, construction, artistic reproduction in form, in color, in rhythm, in music, in language. The spontaneous interests of the child must set bounds to the teacher's endeavors, and, above all, the work of each day must meet the vital needs of the child in that day. The best preparation for tomorrow is right conduct today.

That the teacher who attempts to carry out this ideal is likely to meet opposition from many to whose help she should naturally look is inevitable. But intelligent and consistent work will soon win the parents and the school officials through the results obtained in the children.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

THE WAR AND THE NEW BOOKS

New books are always fascinating, because they reflect two minds—the mind of their author, and the mind of the public through the way it receives them. Under pressure from the enormous impact of the war everyone's mind has undergone change. The new books reflect these changes faithfully.

A year ago, the Autumn announcements of new books were largely of war books, of many and varied sorts, but especially books of personal experience and of exposition of war causes and conditions dwarfed all other classifications. Fiction was relegated to the second place.

The flood of war books, whose tide had then been steadily rising for two years, seems now to be ebbing and also to be changing its character. There is a specially marked decline in the volumes which recount the personal experiences of those who have taken part in the conflict either on or behind the fighting lines. There are also fewer books dealing with the causes of the war and its antecedent conditions. But there are a good many books of some consequence that look ahead and forecast measures of reconstruction.

The fiction list promised for fall and winter publication is notable for its length, the number of authors of prominence it contains and for the fact that comparatively few of the volumes appear to touch upon the war. Last year a large proportion of the diminished list of novels dealt in one way or another with the influence of the war upon their characters. At first glance it seems strange, a bit illogical, that with the end of our first year in the war our appetites for war books should show signs of diminishing. Certainly popular interest in the subject has not decreased. On the contrary, as was to be expected, the war becomes daily more absorbing, the one engrossing theme of our lives, before which everything else pales in interest. It is, perhaps, on account of this growing magnitude of the subject in our lives that we begin to look to literature to furnish some brief respite, some slight mental diversion into other channels. This change in current literary tastes has been apparent in England for something like two years.

The books that are most in demand there are books of romance and adventure, books that stress as little as possible present-day facts and realities. In this the soldiers at the front have set the literary fashion; for "stirring romance," detective stories, adventure yarns—anything with a thrill, and out of our regular routine of ordinary experience, claims the affection of the "Tommy" when he reads.

PLEASE READ THIS

This is the briefest editorial we ever wrote. It is just to say: "We invite contributions to this column!"

NOTES

Robert Cortes Holliday, the biographer of Booth Tarkington, has been chosen by the family as literary executor of Joyce Kilmer, poet, killed in action in France. The two men were old and intimate friends. Mr. Holliday will set to work immediately on a biographical monograph and asks to be allowed to examine any letters of Kilmer in the hands of those outside his own acquaintance. These will be safe-guarded and returned as soon as practicable, or typewritten copies of such letter will be equally appreciated. Communications should be addressed to Mr. Holliday at 68 Seaman avenue, New York City.

Considering the tremendous part which comedy played in the development of Shakspeare's dramatic powers and the evolution of a native school of English drama, it is doubly interesting to read such an extract as the following taken from the columns of a daily paper:

"There can be no question that the love of the theatre is deep-rooted and so widespread as to be all but universal. If we lack distinguished American dramatists, each with his recognizable manner and authentic artistic distinction, we have something which is perhaps as valuable—a strong, native school in comedy which, rough and formless though it still is, and quite without a leader, has yet the red, warm blood of popular art, and its breezy sweeps of laughter. At its worst, it is racy and vital—and that makes it more precious perhaps than the utmost finesse in technique, the utmost distinction in style."

Dr. Maurice Francis Egan, professor emeritus of English at the Catholic University of America, who for eleven years was American Minister to Denmark, has written a book about some of the many interesting things which came to his knowledge while he lived in "the whispering gallery of Europe." It will be called "Ten Years on the German Frontier" and will be published this fall by George H. Doran Company.

There is an increasing interest, in the Chinese upper schools, in the study of the English language.

Sign language, because it is based on ideas, Ernest Thompson Seton thinks, comes nearer to meeting the demands for a common mode of expression than any other existing form. "As far back as the records go," he says in his recently published volume, "Sign Talk" (Doubleday, Page), "we find the sign language in use. Gen. Hugh L. Scott has pointed out nineteen examples in Homer. Green vases, Japanese bronzes, ancient Hindu statuary, as well as songs and legends older than history, give testimony in like tenor. While Egyptologists remind us that the oldest records show, not only that the sign language was then used, but that the one original code was much like that in use today. The fact that it is yet found all over the world wherever man is man, is proof of its being built on human nature in the beginnings. We might even argue that it is more ancient than speech." Which reminds us of the story of the Sioux chieftain who, after hearing read aloud a long poem by one of our best-known American authors, grunted disapprovingly, and remarked: "White man's poetry talks too much!"

A course of eight Wednesday evening lectures, discussions, and exhibits dealing with books for young people will be held from October 2 to November 20, inclusive, in the Children's Room of the New York Public Library, from 7.30 until 9 o'clock. The topics will be Children's Books, Fairy Tales, Histories, Books About the War, Boys' Books, Girls' Stories, Illustrated Books, and Holiday Books of 1918. The lectures will be by Miss Annie Carroll Moore, Supervisor of Work with Children, un-

der the auspices of the New York Public Library in cooperation with the American Booksellers' Association and other organizations. The purpose of the course of lectures and discussions is, finally, to help in securing a more intelligent distribution and choice of books. Tickets are free and can be obtained either for a single evening or for the course at the Children's Room of the Public Library, or from B. W. Huebsch, 225 Fifth Avenue; Mrs. Pauline C. Sherwood, 40 John Street; A. Wessels, 354 Fourth Avenue; Charles E. Butler, Brentano's; the office of The Publishers' Weekly at 241 West Thirty-seventh Street, or that of The Bookseller, Newsdealer, and Stationer, at 156 Fifth Avenue.

"To see little children giving plays is to be granted a long look into a world that usually vanishes at the first adult glance—the world of impassioned illusion in which children live while they play. Last week I saw a group of seven-year-olds performing such a play; they were so absorbed in the action that when the leading character made a speech the front row turned their backs square on the footlights to give their full attention to what was being said, and when the director reached up to give a warning tug to the skirt of one of them, she removed the clutch with an air of abstracted reproach and went back into reality. It may be questioned whether the dramatic instinct can be used as much in education as some would have it, but its value for the moralities, the amenities, civic pride, and patriotism any one can see who is allowed to watch children play in public."—*New York Post*.

The following out of the plan evolved by the Committee of Education of the War Department, whereby men of eighteen years and upward who have been regularly enlisted will be given an opportunity to go to college, will no doubt necessitate a general reorganization of English composition courses. The soldier-students will be under instruction for indefinite periods of from three months to a year, depending on the quality of their work. The general point of view of the course will be changed. It is the opinion of many authorities that it will result in abandoning, for the time being at

least, the standard formal rhetoric course and the substitution of a direct, concise treatment with the emphasis almost entirely on exposition.

How fundamentally we are changing many of our methods of teaching English, is indicated by the remarkable number of revisions of old, and hitherto unassailable, text-books. In a book review, recently, we came on the following interesting sentences, sentences unheard of in book reviews of even eight years ago:

"It was felt (by the authors) that new methods and new programmes of education required some elimination and the addition of whatever of value has been established by the development of English teaching in the last two decades. The increasing use of literature not only as a model but as a means of stirring the imagination and freeing tongue and pen is reflected in this revision. The use of pictures, the relation of expression work to life, and the harmonizing of the book problems with the child's world are also emphasized."

The Scribners are publishing the first two volumes, "Admirable Crichton" and "Quality Street," of the plays of J. M. Barrie, which they are bringing out in a uniform edition.

To those who are teaching any single one of the forms of narrative, whether simple narrative or the highly complex short story, will find food for reflection in an assertion by Zane Grey, the American novelist. He considers "Setting" to be extremely important—the strategy, so to speak, of narrative. He declares it is too little dwelt upon by teachers of fiction. His assertion is—"Any story is the better for a vivid presentation of the place where it happened." It would be instructive if one could only hear Sir Walter Scott's comment!

QUERIES

Q. Please suggest several patriotic plays or exhibitions suitable for children, especially for outdoor performance. They must be on a scale requiring neither much time nor money for presentation.—A. B.

Ans.—Out of a list prepared by the Drama Department of the Woman's Club of Orange, N. J., including seventy-five

titles of pageants and masque plays, poetry and prose for readings, music and books on dancing, costuming, and producing, the following on patriotic themes were prepared for actual performance by groups of children: "When Liberty Calls," a pageant of the Allies, by Josephine Thorp; apply to the author, 23 Baldwin Street, East Orange, for rights to this or her other masques, "The Crucible," "The Torch," a pageant of democracy, or "The Answer." "The Crowning of Democracy," by Cora M. Patten; apply to Drama League of Chicago, Fine Arts Building. "A Masque of Liberty"; apply to the author, Ralph Renaud, 336 Burns Street, Forest Hills Gardens, L. I. "The Torch Bearers"; apply to the author, Miss Lotta Clark, Outdoor Players, Peterborough, N. H. For the following, apply to Publicity Department, Liberty Loan Committee, New York city: "To the Youth of America," a patriotic exercise, by Rosamond Kimball. For an operetta for children, "When Washington Was a Boy," apply to Rev. Vincent Pisek, 351 East Seventy-fourth Street, New York. These are not published; among the collections of such plays in book form are "School Plays for Patriotic Days," published by March Brothers, Lebanon, Ohio; "Little Plays from American History for Young Folks" (Holt; \$1), especially "Four Scenes from Lincoln's Time," and Constance D'Arcy Mackay's "Patriotic Plays and Pageants," especially the Pageant of Patriotism with episodes from Pocahontas to Lincoln (Holt; \$1.35), Marguerite Merington's excellent "Holiday Plays" (Duffield; \$1.50), "Plays for School Children" (Century; \$1.25), an unusually good collection for practical use, for the twenty plays have been selected from many given by the children of Public School 15, New York, and suggestions for giving them in the same spontaneous and inexpensive way are given, and "Dramatized Scenes from American History" and "Children's Classics in Dramatic Form" by Augusta Stevenson (Houghton Mifflin), the latter in five books.

Robert Cortes Holliday, who has been chosen as the literary executor of the late Joyce Kilmer, is the author both of a recent volume on Booth Tarkington and of a new volume, made up of contributions in the *New York Evening Post* and elsewhere, called "Walking-Stick Papers."

A warning comes from the various publishers that for a while, at least, books are not to be judged by appearance. Owing to the necessity of conserving paper, books will be printed in unusual formats. In particular, they will be thinner than heretofore, and coated paper will disappear. More than ever it will be necessary to look at the contents and not simply at the design on the colored cover.

The Drama League of America is offering prizes of \$100 and \$50, respectively, for the best two one-act plays submitted, which deal with the national and world problem of food conservation. Only one-act plays are desired.

This offer comes as the result of an official request of the league by the United States Food Administration to emphasize the need for economy.

Persons interested may obtain a copy of the rules governing the contest and a brief outline of the principles of food conservation as laid down by Mr. Hoover by writing to the Food Conservation Play Committee, Drama League of America, Washington, D. C. The contest will close December 20.

NEW BOOKS

Drama.—"Little Theatre Classics." Edited by Samuel A. Eliot, Jr. Boston: Little, Brown & Company.—"The Dramatic Art of Lope de Vega." By Rudolph Schevill. Berkeley: University of California Press.

The War.—"A Soldier's Confidences With God." Translated by the Rev. Pasquale Maltese. 16mo. New York: P. J. Kenedy & Sons. \$1.

Essays and Criticism.—"An Essay on Comedy." By George Meredith. (Scribners; 75 cents net). Edited with an introduction and notes by Lane Cooper.—"Essays." By Robert Louis Stevenson. With an introduction by William Lyon Phelps. (Scribners; 75 cents). Selection designed to illustrate range of Stevenson's thought and style.

EDUCATIONAL NOTES

A NATIONAL CAMPAIGN FOR COLLEGE STUDENT ENLISTMENT

THE WHITE HOUSE,

Washington, July 31, 1918.

MY DEAR MR. SECRETARY:

I am pleased to know that, despite the unusual burdens imposed upon our people by the war, they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the cooperation in this work of the American Council of Education.

Cordially and sincerely yours,

WOODROW WILSON.

HON. FRANKLIN K. LANE,
Secretary of the Interior.

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates in this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and noncommissioned officers appointed by the War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians, transportation experts, doctors, surgeons, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialists whose work is just as important also have to be trained. Their training takes longer, but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918, very closely express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need cannot be too strongly emphasized.

"This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors, and specialists in many other lines. Scientific training is indispensable.

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the

War Department earnestly requests the colleges, councils of defense, and other patriotic societies to cooperate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success."

It is important from two angles:

1. It offers to the young citizen an acceptable outlet for his patriotic zeal.

2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum, and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "It's patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and the National Educational Association and its several departments.

Dr. Robert L. Kelly, executive secretary of the Association of American Colleges, has been appointed campaign director of the commission and is now in Washington vigorously pushing the campaign. State directors, in every case being a leading State educator, have been appointed to supervise the various State activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces, and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency, both as to work and as to attendance. This again emphasizes the attitude of the Administration and the importance which it attaches to the campaign for the continuance and improvement of education during the war.

Active cooperation of the councils of defense and chambers of commerce and such like organizations is assured.

The Federal Council of Churches is keenly interested in the campaign, and is giving it their whole-hearted support.

The National Catholic War Council is equally interested, and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live happy, useful lives of service to the world of humanity at large.

The average young man asks, quite naturally: "What do I get out of the S. A. T. C.; and do I help the nation in the best possible way by joining it?"

In a word, here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of the United States. In a national emergency the President may call him at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory class-room is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is technically on inactive duty. The Draft Board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and *vice versa*, and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college-trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college-trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Rumania—yes, and Italy, France and Britain also—will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task, and the S. A. T. C. is the best way through which the young man can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results through the maintenance of and increase in the number of men trained for leadership, both for war demands and peace needs.

LETTER OF THE COMMISSIONER OF EDUCATION

In a recent letter to the Secretary of the Interior, the President of the United States expressed his pleasure that the schools and other agencies of education have been maintained so nearly at their normal efficiency since our entrance into the war, and stated that this policy should be continued throughout the war as a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over.

I feel quite sure all thoughtful men and women will agree with the President in this matter, and will do all they can to assist in carrying out this policy. But it must be remembered that for effective work the schools must have competent teachers—teachers having adequate education and professional training. On the character and ability of the teachers everything depends.

However, in most, if not in all, the States there has never

been an adequate supply of educated and trained teachers for all the schools, and for many reasons the supply is less adequate now than it has been for many years. Thousands of men have been drafted or have volunteered for service in the Army. Other thousands of men and many thousands of women have quit the work of teaching for employment in industries, commerce, civil service, and clerical positions where they are paid better than for teaching. As the war continues and as the cost of living increases and the demand for services of the kind teachers can render grows larger, the numbers of teachers leaving the schools for other employment will become still greater, and this tendency is likely to continue long after the war is over unless the salaries of teachers should be increased far beyond the present average. How are their places to be filled? By trained or by untrained teachers?

Unless the attendance at the normal schools and in departments of education in colleges and universities is much increased, most of these places must be filled by men and women without professional knowledge and with no special training for their work. In this case the character of the schools will inevitably deteriorate and the time of the children and the money appropriated for education will be, to a large extent, wasted.

It is, therefore, very important that for next year and for many years to come there should be more students in these schools for the preparation of teachers than there have ever been. Thousands of boys and girls who have finished their high school work might and should render their country a high type of patriotic service by entering these schools next fall, winter or spring to prepare themselves for the work of teaching in the elementary and secondary schools, and I wish to urge as many to do so as can.

DR. CLAXTON'S APPEAL

To the Men and Women on the Farms of America:

In his letter to the Secretary of the Interior approving the campaign of the Bureau of Education for the support of schools and the maintenance of attendance upon them during the war, President Wilson says: "That, in so far as the draft law will permit, there should be no falling off in attendance

in the elementary schools, high schools or colleges, is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over." He then urges that the people support generously their schools of all grades and adapt them as wisely as possible to the new conditions, "to the end that no boy or girl shall have less opportunity for education because of the war, and that the nation may be strengthened as it can only be through the right education of all its people."

For no part of our people is this more important than for those who live in villages, small towns and in the open country, mostly farmers. Whatever may have been true in former days, it has now come about that for success in their work and for good living on the farm and in the farm home, farmers and their wives need a broader, more comprehensive and more thorough education than do men and women engaged in any other occupation and living under any other conditions. They need not only the general information and training for life and citizenship which they should have in common with all men and women, but they need also training in science and a knowledge of physics and chemistry, of soils and fertilizers, of plants and animals and their diseases and how to protect against them, of the cultivation and harvesting of crops, of marketing, of balanced rations for domestic animals, of machinery and its use and care, of the simple forms of engineering and architecture, of bookkeeping and banking, of the sanitation of the home, the care of children, and many other things on which their success and their health and happiness depend—a full round of knowledge such as is needed for success in no other occupation. Also the farmer and the farmer's wife must know not only the separate facts of these, but the underlying principles as well, to enable them to direct their work intelligently and to adjust themselves to constantly changing conditions.

Such knowledge and training cannot be given effectively in the elementary schools alone. Much of it can be given only in high schools and colleges and to boys and girls of high school and college age.

The place which farmers hold in the affairs of the nation and the world and the value of their work have been revealed

by the war. The importance of these will not be less when the war is over. It is of the utmost importance that they be able to fill their places and do their work intelligently and well.

That they may be prepared for this, the schools for the farmers' children in small towns and villages and in the open country should be better supported and constantly improved, and no boy or girl should be kept out of the elementary school or high school when attendance is possible. In so far as the draft laws and the absolute necessities of the home will permit, every country boy and every country girl who is prepared for it should go to college, university, or normal school.

There are before us as a people now just two tasks of supreme importance—to win the war for freedom and democracy, and, let us hope, for permanent peace; and to fit ourselves and our children for life and citizenship in the new world which the war is bringing in. Both of these tasks must be performed with singleness of purpose and whole-hearted devotion to the public welfare; and no sacrifice, however great, must be allowed to stand in the way of either.

I feel sure the farmers of the nation may be trusted to do their part.

CURRENT EVENTS

CATHOLIC UNIVERSITY OPENING

The Catholic University of America opened on Saturday, September 28, with the largest number of students it has had since its foundation, in 1889. All the academic courses have been adapted to meet the requirements of the Government for the Students' Army Training Corps. The 550 young men who have registered will be given courses in military training, military law and history, and a special course on the Issues of the War.

The military courses will be in charge of Col. John Dapray, who will be assisted by other officers assigned by the War Department and by a picked group of officers chosen from the Student Corps of Plattsburg.

The courses on the Issues of the War will be given by Dr. McCarthy, Dr. Guilday, and Dr. O'Hara. This important course on the remote and immediate causes of the war and on the underlying conflicts of points of view as expressed in the governments, philosophies, and literatures of the various States on both sides of the struggle will be given a prominent place in the curriculum.

Among the topics to be discussed are the geography of the races of Europe, the mineral and agricultural resources of the various countries, their systems of transportation, their trade relations with other parts of the world, the struggle for colonial expansion, the origin of the Prussian State and the German Empire, the development of popular government, and recent events, such as the reform in the House of Lords, the Irish Home Rule Bill, and the status of Alsace-Lorraine.

The regular academic work in the undergraduate departments of the University will be placed on this war basis. The graduate departments will continue their work, but for the most part the School of Theology will be the scene of the main work done in graduate studies.

OPENING OF THE SISTERS COLLEGE

The Sisters College opened on the 28th of September with an attendance which fully taxes its capacity. The plans for

the erection of other convents on the grounds have been completed, but all buildings operations have been suspended on account of war conditions. The demands for teachers in our Catholic schools are very great, and the teaching communities, while increasing at a normal rate, are quite unable to supply all the teachers that are needed. The presence of so many Sisters at the College, in spite of this pressure, and in spite of the financial difficulties occasioned by the great increase in the cost of living without any proportionate increase in the salary of our teaching Sisters, speaks most eloquently for the high ideals of educational efficiency towards which our teaching Sisterhoods are striving.

The Catholic University of America, at Washington, D. C., opened on Saturday, September 28. A Students' Army Training Corps has been established by the Government, and all courses have been completely reorganized to meet the new war conditions. Young men will be accepted who have graduated from a standard four-year high school course or its equivalent. A student entering the Students' Army Training Corps is not given deferred classification or temporary exemption from service. After he has been registered by his local board, he may be voluntarily inducted into the S. A. T. C. He will be placed on active duty immediately upon his induction, and will receive pay of \$30 per month. The War Department has entered into a contract with the University to pay, in addition, for the quartering, subsistence, and instruction of members of the unit established there. Strict military discipline will be enforced, the same as in the army camps, and an equally strict watch will be kept over the progress of the soldier-students in their studies. Members of the S. A. T. C. will remain in the University until assigned to an officers' training camp or to a noncommissioned officers' training school. Those who fail to keep up in their studies or do not seem fit for further training as officers, will be sent to a depot brigade in some army camp. In certain cases they may be allowed to continue some special or technical training, such as chemical, electrical or mechanical engineering, provided they show special qualifications for such work. It is necessary that all applicants should be physically fit to perform full or

limited military duty in accordance with the physical requirements laid down in the Selective Service Regulations. A registrant who is called before the opening of school must answer the call of his local board, but may later apply for admission to the S. A. T. C. Boys who have finished high school and have not yet reached the age of 18 years may come to the University and later on be inducted into the S. A. T. C. when they reach their 18th birthday. Admission will be in all cases by voluntary induction or draft, and it is expected that the voluntary inductions will take place on October 1, or as soon thereafter as practicable.

A very distinguished officer of the Army, Col. John A. Dapray, will be in charge of the S. A. T. C. at the Catholic University. He will be assisted by other officers assigned to duty by the War Department. Forty-two picked students have been undergoing a course in intensive training at Plattsburg this summer, and will shortly return to the University to assist in organizing the unit. Complete courses in all branches of military science and tactics will be given. Courses in astronomy will be offered for those who aspire to become navigating officers of the Navy. All the fundamentals in aviation will be taught by competent instructors engaged in this line of work. Radio telegraphy for use of both Army and Navy, all branches of mathematics required by artillery officers, and military French will be included in the curriculum, and will be given special attention.

All departments of the University will be placed on a war basis, and every effort will be made to train the young men for the service required of them by the Government and to bring out the best that is in them. This is an opportunity of a life-time for our splendid young manhood. The Government offers them a free college education, with pay as a private, but in return they are required to account strictly for every minute of their time, make good use of it, or be assigned to an army camp.

TEACHERS' INSTITUTE

More than eleven hundred teachers from the parish schools of Pittsburgh were present at the institute which was held in Synod Hall and in the Cathedral Parish Hall on September

2, 3, 4, and 5. Dr. Shields lectured each morning at 9 o'clock on "Primary Methods," and at 11 o'clock on "The Teaching of Religion;" Professor Hartnett, of the Catholic University, lectured on "The Teaching of English" each day at 10 and 12 o'clock. Sr. Carmencita gave a demonstration each day of primary methods in practice; Mrs. George Cabot Ward gave a lecture each day on "The Teaching of Music in the Primary Grades."

A feature of the institute which attracted a great deal of attention was the demonstration of the work in music given by eighteen children from New York City under the direction of Mrs. Ward. The children were drawn from four different rooms in parochial schools. They had received twenty minutes training a day for two years. The results aroused the deepest enthusiasm in all present.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The fifth biennial meeting of the National Conference of Catholic Charities, held at the Catholic University, Washington, September 15 to 18, was attended by nearly five hundred delegates from thirty States. In point of attendance, of enthusiasm, and of the quality of papers read, the Conference far surpassed any preceding one. The program dealt almost exclusively with the social problems arising out of the war.

Among the topics discussed were the housing of workers in munitions and shipbuilding centers, the work of the Home Service Section of the Red Cross in relieving soldiers' families, the administration of the Soldiers and Sailors' Act, maintenance of labor standards in war-time, child welfare, and delinquency.

Mrs. Elizabeth Moloney, of Boston, and Miss Marguerite Boylan, of Bridgeport, and Rev. Lawrence O'Connell, of Pittsburgh, described the work done by private corporations, municipal housing bureaus, the housing bureau of the United States Department of Labor and of the Emergency Fleet Corporation in providing homes for war workers. Mr. David Tracy, of Harrisburg, suggested that every Catholic relief organization, and, in the absence of such an organization, every Catholic parish, appoint a war relief committee, whose function would be to visit Catholic families having members

in the Army or Navy, and, when necessary, place them in communication with the Red Cross Home Service.

Miss Josephine Eschenbrenner, of the National Child Labor Committee of New York, outlined the policy of the Federal Government for the protection of labor standards in wartime. Mr. James A. Losty's discussion of the administration of the Soldiers and Sailors' Act was most helpful to those engaged in social work. "The Experience of the Canadian Government in War Relief" was the subject of a paper by the Reverend P. J. Bench, of Toronto.

During the first two years of the war there was a marked increase in juvenile delinquency in European countries, according to Edwin J. Cooley, Chief Probation Officer of New York City. Mr. Cooley claimed that this increase was due to the lowering of the labor standards and the permitting of large numbers of children to work in factories. America has maintained its labor standards in the face of war pressure, and has thereby prevented a similar increase in delinquency.

Mrs. Jane Deeter Rippin, of the War Department Commission on Training Camp Activities, told what the commission was doing to protect the morals of young women in training camp communities. In a paper on "The Responsibility of a Community for Its Morals," Dr. James J. Walsh, of the Fordham School of Sociology, emphasized the fact that good health and a high standard of morality are necessary for the morale of an army.

"Catholic Activity in War-Time" was the subject of three interesting papers. Bishop Shahan dealt with "The Patriotism of Catholic Charity." Reverend John J. Burke, of New York, described the work of the National Catholic War Council and of the Knights of Columbus. Rev. Ignatius Smith, O.P., of New York, told of what Catholic women were doing to aid in the prosecution of the war.

Two notable speeches were those of Franklin K. Lane, Secretary of the Interior, and Mr. Frank P. Walsh, chairman of the War Labor Board. Mr. Lane contended that returning soldiers should be set to work irrigating the arid prairies of the West and clearing the forests of the South. In this way work would be provided for them and 250,000,000 acres of land fitted for cultivation, which would be sufficient to provide

homesteads for those who are now fighting for America's cause. Mr. Walsh thought that in addition to reclaiming our great wastes in order to provide homesteads for returning soldiers we should divide up large estates, compensating the owners for their interests.

A most interesting discourse was given by Miss Julia Lathrop, Chief of the United States Children's Bureau, on the educational campaign being conducted by the Bureau for higher standards of child welfare.

Fifteen dioceses were represented by their diocesan directors of charity. The directors held separate meetings, in order to discuss the feasibility of uniform standards in the administration of diocesan charity problems.

The Superior Council of the Society of Saint Vincent de Paul held two important meetings during the days of the Conference.

At the concluding session of the Conference an enthusiastic vote of thanks was extended to the Catholic press for its work in making known the work of the Conference to the Catholic people of the country.

UNITED WAR WORK CAMPAIGN

Friends of the Knights of Columbus intending to contribute to its war relief fund during the campaign beginning November 11 should bear in mind not to designate the order when contributing, but specify the United War Work Campaign, said William J. Mulligan, chairman of the K. of C. Committee on War Activities.

"This drive for funds," he continued, "is a united one, and will be participated in by several organizations recognized by the War Department and designated by President Wilson as accepted instrumentalities through which the men in the ranks are to be assisted in many essential matters of recreation and morale.

"These organizations include the National Catholic Council (Knights of Columbus), Young Men's Christian Association, Young Women's Christian Association, Jewish Welfare Board, War Camp Community Service, American Library Association, and Salvation Army.

"President Wilson requested that these organizations be united in a single campaign to raise funds for war relief work, instead of each conducting its own drive, and this will be done.

"Friends of the Knights of Columbus may feel assured that they will be serving the best interest of the order if they contribute to the 'United War Work Campaign.' The Knights of Columbus will share proportionately in the general fund, according to its activities.

"We are all working to sustain the morale, increase the comfort, and provide for the recreation of our soldiers and sailors, and the fund collected during the 'United War Work Campaign' will be devoted solely to this purpose.

"The unified drive means economy and concentration of effort. The men in the United States service will profit more through both these features. There will be less expense in raising funds, and there will be increased effort, because there will be seven instead of one organization working."

Mr. Mulligan expressed himself as wholly pleased with the plans for the big drive beginning November 11, and predicted its unqualified success.

Mr. Mulligan recently returned from France, where he surveyed the K. of C. overseas activities, traveling 4,000 miles behind the fighting lines in a two months' tour. He knows what is needed, and is unreserved when expressing appreciation of the cooperation of war relief organizations in their efforts to support our fighters.

PRAYER WILL WIN THE WAR

We are in the habit, we Catholics who believe firmly in the reality of the spiritual world, of saying that God may have permitted this terrible war partly for the purpose of calling men's minds away from the material things of life. Yet so insistent is the call of the material that perhaps our perception of the invisible is dulled at times—or at least we do not act as if we realized it.

We say—those of us who, by reason of age, or sex, or ties that cannot be disregarded, are unable to take our places in the firing line—"How I wish I could be over there, striking a blow for freedom and right, fighting to make the world a decent place to live in!"

Well, we cannot go. But are we doing all we can?

We say we believe in the power of prayer. Theoretically, no doubt we do. But if we believed in it *practically* we should work as hard as the gallant lads in khaki fight.

God has taken the trouble to give us a hint of our duty. It is not for nothing that we read in Holy Scripture what prayer did in another contest against ruthless force.

"And Amalec came, and fought against Israel in Raphidim. And Moses said to Josue: Choose out men; and go out and fight against Amalec; tomorrow I will stand on the top of the hill having the rod of God in my hand. Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses' hands were heavy; so they took a stone, and put under him, and he sat on it; and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight, by the edge of the sword. And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue."

But even the heathens themselves have known this truth. When the Saxon hordes drove the British Christians before them to the borders of Wales in the year 610, the captains of King Ethelfred came to him and said: "There are certain men in black robes among our enemies who do not fight, but call upon their God. Shall we kill them?" And the chieftain said: "If they cry to their God against us, they fight against us. Slay them all!"

So, then, *praying is fighting.*

More men are wanted on the firing line in Picardy and in Flanders. More prayers are wanted here at home. And not prayers for peace—if by peace we mean simply relief from trouble and loss, permission to go back to our ordinary occupations, as sailors put out to sea when the storm is over. We want *prayers for victory*. We know our cause is just; we work for it; we praise and envy those who fight for it, and with the same whole-hearted fervor we should pray for it.

Do you know the history of the word "precarious?" It throws a sad light on human nature. When people say a man

is in a precarious condition, they mean that nothing earthly will help him, and they may as well try prayer as a last resort. We ought not to wait till all else has failed before we besiege the Throne of Grace with fervent, reiterated petitions that our cause may be triumphant and the world be saved from deadly peril.

What is needed is organization. We have seen this in every other part of the mighty struggle. We have our two million fighters enrolled and organized, that they may fight their best. And every kind of civilian aid, too, except the one we are talking about, is organized. We were all agreed that the Liberty Loan must at once be fully subscribed; yet it might never have reached its total if thousands of men, women, and children had not been banded together to see that no one stopped at theoretical approval of the loan.

There are plenty of workers for the material support of our Government and our righteous cause. Why should we not see how many of our seventeen million Catholics we can enroll for the same sort of united action by the power of prayer?—*From The Newman Quarterly, June, 1918.*

When we made Decoration Day a day of intercession as well, we only fell in line with our Allies in Europe, whose leaders have given evidence in their belief in the power of prayer. Lately Mr. John Oxenham, the novelist and poet, has been exhorting England to a stricter spiritual discipline, seeing that "something more than even mental, moral, and bodily discipline is needed if we are to win what we set out to win in this war." While the government calls upon all its people to put themselves and all that they possess at the disposal of the state "for its salvation in this time of need," he reminds the British public that "there are higher Powers still, only waiting to be called upon for the help that is so sorely needed to assure the speedy and final triumph of right over wrong. Most people at heart know and feel this; still more do the great leaders on sea and land testify to their belief in it.

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914 and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God

Almighty could have done this.' 'Somebody must have been praying,' said Kitchener."

At the beginning of May a letter was published from Gen. Sir W. Robertson commanding a great intercession service to be held at Queen's Hall, in London, in which he said: "It is only when the whole empire unites in prayer as well as in work that we can look forward with confidence to a successful conclusion to this tragic war and to a just and righteous peace." Weighty words from such a man! About the same time, on the authority of a Frenchman well acquainted with Marshal Foch, the statement was made that he is a firm believer in the power of prayer—which, since he is a good Catholic, he naturally would be. "We shall be saved by it," he says, "and it will not be the first time in this deadly struggle."

It is proposed to form an organization, under the title of *The Militia of Prayer*, to carry these principles into effect. The plan was proposed at the annual conference of the Federation of College Catholic Clubs in July and officially endorsed there.

(Prof.) A. I. DU P. COLEMAN,
President, F. C. C. C.

(Rev.) J. W. KEOGH,
Chaplain General, F. C. C. C.

For additional copies of this leaflet and further information, address Louis J. Frank, St. Bede's Chaplaincy, 3741 Spruce Street, Philadelphia, Pa.

CARDINALS CALL NATION TO PRAYER

An appeal to the American people by Cardinals Gibbons, Farley, and O'Connell to pray three times daily "for the guidance of our rulers, the success of our arms, the unity of the nations, and the welfare of heroes," was made public in the middle of July.

The appeal was entitled "Fight and Pray," and read as follows:

"From the moment when our country made its momentous decision to enter this tremendous conflict, the whole Catholic population of America has enthusiastically and whole-heartedly accepted its full share of work and sacrifice, and has unstintingly put forth all its resources to stand with all other

Americans in the defense of our sacred principles of right and national duty.

"We need scarcely record this obvious fact. The whole world knows it and realizes its efficacy and importance. The Catholics of America are in the vanguard of the nation's service on land and sea, in the trenches, and in the works. And until this fierce combat is finished and the cause for which we fight has triumphed their efforts will increase.

"Our President has clearly stated the high principles upon which that sacred cause rests—they are as universal as they are unselfish. We battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek. Surely this raises our aims and purposes up to the noblest standard of action, and sets the soul of the nation above the meanness and pettiness of selfish conquest or un-Christian hate.

"Just for this reason may we turn with fullest confidence to the God of justice and mercy, beseeching Him to accept our sacrifices, guide our rulers, and give success to our arms.

"From every corner of America arises the cry of souls to God. The nation is on its knees to the King of Kings. That is the surest sign that America will lead the nations of the earth to the victory over mere might. For God is our surest help, as He must be our strongest hope. And the prayers of a nation fighting, not for gain but for good, will certainly be answered.

"If we fight like heroes and pray like saints, America will soon overcome mere force by greater force, and conquer lust of power by the nobler power of sacrifice and faith.

"Animated by the undaunted spirit, let the whole nation turn to God in prayer while our army courageously confronts the foe in battle. While we utilize every possible source of material power, let us fortify it all by the greatest of all spiritual power—prayer.

"But recently our Holy Father set aside the Feast of SS. Peter and Paul as a special day of prayer. Let us continue our obedience to his request and fervently offer our petitions to our Lord and Saviour, Jesus Christ, that all the nations may see the way to mutual concord and understanding.

"Let us, moreover, each day, until the peace for which we fight crowns our efforts, say daily three times, morning at ris-

ing, at noon, and in the evening, the Angelus for the guidance of our rulers, the success of our arms, the unity of the nations, and the welfare of heroes.

"And may Almighty and Eternal God hearken to the prayers of a united nation and grant speedily that peace which surpasseth understanding.

"JAMES CARDINAL GIBBONS,
"JOHN CARDINAL FARLEY,
"WILLIAM CARDINAL O'CONNELL."

THE MILITIA OF PRAYER

Our American people are realizing more and more that "*prayer will win the war.*" Since the great struggle began, the Holy Father has been calling the nations to prayer. Our President has bidden us pray as well as fight; our three Cardinals have issued an urgent appeal to all Catholics to beseech God "to accept our sacrifices, guide our rulers, and give success to our arms."

In order, then, to carry this principle into practical effect, it is proposed to organize an association called *The Militia of Prayer*, whose members shall enlist for the duration of the war. *They will pledge themselves to spend at least a quarter of an hour each day in prayer for the success of the Allied armies.*

If their Eminences' suggestion of saying the Angelus is followed—with our people scattered as they are through America and on the seas, through all Europe and in the far East—there will be some one praying perhaps at every moment of the day. In addition, among the various devotional exercises suggested to members of the Militia are the hearing of daily Mass, the receiving of Holy Communion, a visit to the Blessed Sacrament, or, if these are impossible, the recitation of the beads or of the Litany of the Sacred Heart or of the Holy Name or of Loretto, or any other prayers known to them—all for the same great purpose which unites them.

Membership will be acquired by the acceptance of the obligation to spend a quarter of an hour daily to obtain victory for the Allied arms—which is one of honor and does not bind under pain of sin. Each member, on joining, is urged to form a band of ten, of which he or she will be captain, in order that they

may feel their unity and, as it were, pray shoulder to shoulder. Each of these should in turn become the captain of another group of ten. *The larger the army, the sooner the war will be won.* Prefects and consultors in sodalities and leaders in other Church societies can form bands of ten, while priests, nuns, and brothers, among themselves in their religious houses, and among their pupils in the academies, schools and parishes, can form bands, and long lists of these tens can be sent in by an appointed secretary. Chaplains in the army and navy can enroll their men in the *Militia of Prayer*, and so instruct them that at sunrise and sunset they may salute their God in the moments when they salute their flag.

Names and addresses must be sent, either by the captains or by individual members, to the general secretary, *Mr. Louis J. Frank, St. Bede's Chaplaincy, 8741 Spruce Street, Philadelphia, Pa.*

The plan here outlined was proposed at the annual Conference of the Federation of College Catholic Clubs in July, and officially endorsed there.

(PROF.) A. I. DU P. COLEMAN,
President F. C. C.

(REV.) JOHN W. KEOGH,
Chaplain-General F. C. C. C.

ENROLMENT SLIP

(Sign, tear off, and return to Secretary.)

I hereby pledge myself, while the war lasts, to spend at least a quarter of an hour daily in prayer for the success of our righteous cause, and ask to be enrolled in the Militia of Prayer.

(Name).....

(Address).....

(City).....

(State).....

Let no one say "I can't promise to give so much time." You didn't think you could afford to buy a Liberty Bond until you were convinced that you ought to; then you found you could. *This is war-time.* As you cut off something that you found to be unnecessary in order to buy your bond, so you can retrench

somewhere else to get time for prayer. You will have to sacrifice half an hour's sleep, you say, in order to go to Mass on a week-day. But how about the men in the trenches who sometimes go days without sleep when they must hold back the enemy?

Membership will be limited to Catholics, for greater unity and concentration; but there is no reason why all who believe in the power of prayer should not also send up their petitions, either singly or in groups of their own organizing.

REVIEWS AND NOTICES

Journalism for High Schools,¹ by Charles Dillon. New York City: Lloyd Adams Noble. Price, \$1. Class supplies, 80 cents.

Business English, by Hotchkiss and Drew. New York: American Book Co.

Practical English for High Schools, by Lewis and Hosic. New York: American Book Co.

There has been observable, recently, a remarkable activity among publishers of text-books on English. Within the year there have appeared at least a dozen books of one sort or another having to do with the writing of English and designed primarily for high school students. A notable proportion of them has been devoted to *business* English, and it is further to be noted that all of them avow themselves to be "practical."

Now it may be that *business* English and "practical" text-books are things apart, and therefore eminently desirable in themselves. One wonders, however, in what way a business man can possibly speak an English different from yours and mine and yet hope to be intelligible to us. One wonders also why anyone should publish an impracticable text-book, or speak and write that kind of English. Henry James almost made a success of it, and is considered to be very literary, but it is unfair to use his case as the cornerstone for criticism of literary English in general.

It may be to the point, therefore, to stop a moment and inquire just what English one should use in business, and also what style one must affect in order to be entirely practical. It would seem, on a casual analysis, that literary English, practical English, business English, even the more-human-type-of-professor's English, are much the same thing. There will of course be variations among these types. There are professors who have been heard to say "I aint got." There are

¹A very useful little handbook on the subject of high school journalism in general.

railway porters who write poetry. The reactions depend somewhat on the environment! There are even New York brokers who can discuss early Egyptian pottery with a baffling nicety of taste and fine discrimination. Yet the broker dictates business English to his secretaries, the railway porter is apt to be more picturesque than grammatical, and the poor, downtrodden professor is apt to possess a very practical and working knowledge of the language which the porter and the broker are apt to abhor publicly while they admire it silently. They will be the first to admit that knowledge of the language means power over it and, with intelligence actively driving the brain which employs it, confers mastery upon the individual who can express himself where they would be dumb. It would appear evident, then, that the only real, business, practical English is that English of which one is absolutely the master, and whose words and forms are but so many facets of a simple, sparkling thought. Any other kind of English is unbusinesslike and impractical, for it is the master, not the servant, of the man who uses it.

This is of course a somewhat old-fashioned opinion. It is open to the objection that it would make the best English colloquial, inasmuch as it reduces words to the level of mere servants of the brain, and makes simplicity of thought a thing to be prized and desired. Let us admit the objection, and dismiss it with the retort that *Newman* fell into this grave error! *Newman's* English, apart from this, however, is usually regarded as quite businesslike, and there is certainly no chance to deny that it was practical. His works, like *Shakspeare's*, are still among the "best sellers."

The secret of all this insistence upon "business" English and "practical" English may perhaps be the statement chanced upon in the preface of one of these books. It read: "This book is the outgrowth of the new movement to distinguish between English for work and English for leisure." Now such a movement is a bit of class war, and such a statement is a down-right avowal of class hatred. If you are busy, and therefore presumably a toiler, you are in a class opposed most vehemently to the class which neither spins nor toils, arraying itself only in the airy filaments of "leisured" English. The

logic of this movement is delicious to the mental taste. By its queer process of reasoning, Sir Walter Scott before he lost his fortune must have written English for leisure, because afterwards he wrote certainly nothing else but English for work! Consider also poor Robert Louis Stevenson, who must go down in history a pathetic figure, whose English, the English of a terrible leisure, must inexorably be deprived of the merits of that English which is reserved for work. One marvels at the lack of touch with world affairs which could, in this titanic hour, when teachers of English are becoming majors of heavy artillery, captains of aviation, sergeants of intelligence service, and busy executives of one sort or another, sit down in the calm of its study and solemnly assert that a cleavage was growing in the language, whereby some are using it for leisure while others use it for work! Until we get the world back into its normal paces, our course is too swift to pause for argument over such absurdities. We have time only to note them for protest in the future—at our leisure, when we will discuss them with such Christian forbearance as we are capable of, and in the language of work.

THOMAS QUINN BEESLEY.

Epistemology or the Theory of Knowledge, An Introduction to General Metaphysics, by P. Coffey, Ph.D., in two volumes. London: Longmans, Green and Co., 1917. Vol. I, pp. xiv + 374. 8vo, cloth; price, \$3.75 net; Vol. II, pp. viii + 376. 8vo, cloth; price, \$3.75 net.

These two splendid volumes form a worthy counterpart to the author's work on "The Science of Logic." The scholastic viewpoint is maintained throughout, but, very naturally, the subject receives a fuller treatment than was called for in the days of the schoolmen.

The author, in speaking of the scope of his work, says: "It aims at applying the principles of scholasticism to the solution of the problems raised by a critical inquiry into the validity of knowledge and the grounds of certitude. It does not purport to be in any sense a history of theories of knowledge, or to supply anything like an adequate bibliography of

works on the subject. It is primarily a text-book for the use of university students in philosophy, though it is hoped that a perusal of it may be found helpful to all who desire a closer acquaintance with the attitude of modern scholastic writers towards the critical problems which almost monopolize the attention of philosophers nowadays. It is needless to emphasize the growing importance of such problems in this age of restless inquiry and scepticism. Nor will a text-book in English from the standpoint of scholasticism be deemed superfluous.

"Kant's theory of knowledge is the only non-scholastic theory examined in any considerable detail: because most of the modern theorists draw their inspiration directly or indirectly from principles propounded in the *Critiques*, so that the student who can appraise these principles on their merits will be in a position to deal with those theories in whatever guise they may confront him."

Volume I is divided into three parts. Part I deals with the nature of the inquiry in four chapters: the terms and data of the inquiry; the scope and instruments of the inquiry; the method of the inquiry; and unjustifiable use of the inquiry—scepticism. Part II deals with intellectual knowledge: judgment in four chapters: necessary judgments—English subjectivism; necessary judgments—Kant's theory expounded; necessary judgments—Kant's theory examined; necessary judgments—the scholastic theory. Part III deals with intellectual knowledge—conception in four chapters: origin and validity of concepts—moderate realism; validity of concepts—extreme realism; validity of concepts—nominalism; validity of concepts—conceptualism, Kant's doctrine.

Volume II is divided into two parts. In the first of these the author discusses the data of intellectual knowledge; sense perception in eight chapters: self-consciousness and memory; extra mental reality—the external universe; validity of sense perception—real existence of an external material universe; perception of sense qualities; relativity of sense qualities to perceiver; external reality of all sense qualities vindicated; subjective idealism, inferential realism and intuitive realism; idealism and the distinction between appearance and reality;

Kant's theory of sense perception, space and time. In the second part of the volume the author discusses truth and certitude, their criteria and motives, in four chapters: retrospect—relativist theories of knowledge; truth and evidence; other intellectualist theories of certitude—traditionalism; anti-intellectualist theories—Kant's moral dogmatism, pragmatism and humanism.

THOMAS EDWARD SHIELDS.

Methods and Standards for Local School Surveys, by Don C. Bliss. Boston: D. C. Heath & Co., 1918. Pp. xxiv+264.

Genuine devotion to the ideals of popular education in the United States is abundantly evidenced on all sides. The support cheerfully furnished universal education by the State is sufficient evidence of this. The rich endowment of state lands in the newer states, the legislative appropriations, and the tax levies of the cities, towns and districts bear witness to the willingness with which our people undertake the financial burdens involved. The building and support of teachers' colleges, normal schools and training schools for teachers demonstrates the public recognition of the need of adequate training in the teaching force. The special training in administration required by principals and superintendents indicates that the public is not blind to the fact that proper training is needed if the public moneys are to be wisely expended. But in spite of all these facts educational history in this country indicates a great wastefulness in the work of the schools. The last few years have emphasized the need of remedy, and in all parts of the country securing educational surveys at the hands of educational experts. Literature on the subject is growing rapidly.

The unpretentious volume before us undertakes to place the method of such surveys in such simple outline that they may be appreciated by the general public and employed by local communities.

THOMAS EDWARD SHIELDS.

A Schoolmaster of the Great City, by Angelo Patri. New York: The Macmillan Co., 1917. Pp. 219.

The didactic methods have had their day in the field of theory, but from theory to practice is a long and wearisome

journey. In the normal schools and teachers' colleges professors of education call attention to the contrast between the old and the new methods. In the old, form, external discipline, logical analysis of the body of thought to be imparted, absorbed the attention of the teacher. In the organic methods demanded by modern psychology the child and the stage of his development orient all the efforts of the teacher.

Psychology may fully justify organic methods, and, indeed, there may be few left who will defend on the field of theory the methods of imprinting doctrines and discipline from without; nevertheless, concrete practice in our schools lags far behind our theory; nor must it be supposed that this is wholly due to the ignorance of the grade teacher.

There are few cities in the country that offer better salaries or greater inducements to principals and teachers than the city of New York, and there are few systems in the country which have exerted a wider influence. A glimpse at the struggle taking place in the schools of New York city between organic and didactic methods cannot fail to prove interesting to every teacher in the country, and Angelo Patri, in this charming little book, gives us much more than a glimpse; he lets us see the situation at close range through the eyes of the pupil, of the teacher, of the principal, of the parent, and of the school board. The little volume is quite fascinating, and it will do more to advance the cause which the author has at heart than a more pretentious work on the philosophy or the psychology of education.

In the first few pages he gives us a brief glimpse of his early childhood home in Italy and of his schooldays in Little Italy. "The colony life of the city's immigrants is an attempt to continue the village traditions of the mother country. In our neighborhood there were hundreds of families that had come from the same part of Italy. On summer nights they gathered in groups on the sidewalks, the stoops, the courtyards, and talked and sang and dreamed. In winter the men and boys built Roman arches out of the snow.

"But gradually the families grew in size. The neighborhood became congested. A few families moved away. Ours was one of them. We began to be a part of the new mass

instead of the old. The city, with its tremendous machinery, its many demands, its constant calling, calling, began to take hold. What had been intimate, quaint, beautiful, ceased to appeal.

"I went to school, father went to work, mother looked after the house. When evening came, instead of sitting about the fire, talking and reliving the day, we sat, each in his own corner. One nursed his tired bones, another prepared his lessons for the morrow. The demands of the school devoured me; the work exhausted my father. The long evenings of close contact with my home people were becoming rare. I slipped away from my home; home was slipping away from me.

"My father knew what he was about. While the fathers of most of the boys about me were putting their money into business or into their houses, mine put his strength, his love, his money, his comforts into making me better than himself. The spirit of the crusaders should live again in his son. He wanted me to become a priest; I wanted to become a doctor.

"During all the years that he worked for me, I worked for myself. While his hopes were centered in the family, mine were extending beyond it. I worked late into the nights, living a life of which my father was not a part. This living by myself tended to make me forget, indeed to undervalue, the worth of my people. I was ashamed sometimes because my folk did not look or talk like Americans.

"When most depressed by the feeling of living crudely and poorly, I would go out to see my father at work. I would see him high up on a scaffold a hundred feet in the air and my head would get dizzy and my heart would rise to my throat. Then I would think of him once more as the poet story-teller with a strong, soothing voice and the far-off visioned eye, and the poet in his soul would link itself to mine and would see why on two-dollar-a-day wages he sent me to college. Proud of his strength, I would strengthen my moral fiber and respond to his dream. Yet not as he dreamed, for when he fell 50 feet down a ladder and was ill for a whole year I went to work at teaching."

These brief paragraphs speak volumes to those who have ears to hear. A great deal of anxiety has been exhibited over

Americanizing the foreigner. We need most the word of caution against overhaste in this process. We want genuine citizens who will become a part of the life of the country, who will love its institutions and take a vital part in their maintenance and development. This is not to be attained by hasty and ill-considered measures. This word of caution has frequently been uttered, but Angelo Patri makes it so vital in this book that no intelligent reader can miss it. After unfolding his theme and linking it with many splendid messages to the teacher, looking to the enforcement of organic methods, he sums it up in these words:

"I have been a part of many movements to Americanize the foreigner, but I see that the child is the only one who can carry the message of democracy, if the message is to be carried at all. If the child fails to make the connection between the ideals of school and the fundamental beliefs of the people, there is none other to do it. The children are the chains that must bind people together.

"I have told about parents growing because they sought growth for their children. I saw them grow through the initiative of the school. These were tenement dwellers. Would this thing hold where the parents are well to do, and the streets are clean, and music is of the best, and home ideals are of the highest and the social life of the neighborhood is intimate? Is it still necessary for the school to gather the parents about itself? Is it still necessary for the school to go out into the community and get the parents to consciously work as a group for the children's interest, to consciously shape their philosophy of life in conformity with the dynamic philosophy that childhood represents?

"More necessary! If not to save the children, it should be done to save the parents.

"No matter who the people are, they need the school as a humanizing force, so that they may feel the common interest, revive their visions, see the fulfillment of their dreams in terms of their children, so that they may be made young once more. Americanize the foreigner—nay, through the child let us fulfill our destiny and Americanize America."

I have called attention chiefly to the phase of the book which deals with the problem of Americanization, and I quite agree with the author that it is a far greater problem than is usually supposed. Americanizing the foreigner is but a small part of it. Each generation as it comes up to take its place on the stage of citizenship, to enact our laws, to amend our Constitution, and to administer justice in the land, must be Americanized. We must see to it that all that is vital in our citizenship grows in the heart of the child and unfolds with his unfolding life. In no other way can the institutions of our freedom be perpetuated.

But the book deals with many another vital phase of education. The picture with which the book closes will be sufficient commendation to lead every parent and every teacher to read it.

"Yesterday the rain fell and the snow. I bent my head to the wind and went on. Then I met a boy, a very small boy, not big enough to be at school. He ran to me and took my hand and smiled, and I laughed and raised my head and walked on, stepping lightly to the music of the rain and snow.

"Each day and every day, to school and from school, I meet you, hundreds of you. You smile and the welcome in your eyes is wonderful to see. You meet me and as you go you take me with you, free and joyous as yourselves. Surely my life is blessed, blessed with the smiles of countless lips, blessed with the caress of countless greetings.

"Do you feel that you have need of me? Know then, oh, my children, that I have far more need of you. The burdens of men are heavy and you make them light. The feet of men know not where to go and you show them the way. The souls of men are bound and you make them free. You, my beautiful people, are the dreams, the hopes, the meaning of the world. It is because of you that the world grows and grows in brotherly love.

"I look a thousand years ahead, and I see not men, ships, inventions, buildings, poems, but children, shouting, happy children, and I keep my hand in yours and, smiling, dream of endless days."

THOMAS EDWARD SHIELDS.

An Introduction to Science, by Bertha M. Clark. New York:
American Book Company, 1915. Pp. 494.

The grade schools and the high schools of this country are still suffering from an infiltration of university methods which, consciously or unconsciously, have worked towards the premature isolation of the several school subjects. In training men in the university for research work, it is eminently proper that attention should be concentrated on the comparatively narrow fields of science. The advance of science during the past half-century is due, in a very large measure, to the large army of specially trained research workers in the universities of Europe and this country. But however the benefit of training along narrow lines, the work in this field, the premature separation of subject matter in the earlier stages of education, can only result in disorganized and unbalanced development. Before any pupil is ready to take up the study of physics, chemistry, geology, meteorology, or biology, he should have a general development and a familiarity with phenomena which underlie the subject matter of these several sciences, and he should have been made familiar with current methods of approaching the study of natural phenomena.

Bertha Clark, in a work published years ago, under the title "General Science," helped to correct the tendency to isolation in the treatment of scientific subjects in the high school. The present book is constructed on similar lines, but it is somewhat fuller in its treatment of the several sciences touched upon in their relationship to the every-day lives of the pupils.

Miss Clark is at the head of the William Penn High School for Girls, in Philadelphia, and many of the chapter headings have peculiar interest for girls. After a brief treatment of heat, its nature and effects, we find chapters on food, cooking and its effects on food, the digestion of food, food substitutes and adulterants, bacteria and food, how to keep food wholesome, flies, clothes and how they protect us, household chemicals, baking powder and soda, yeast and bread-making, bleaching, blueing, starching, dyes, etc.

The book is evidently intended for a high-school course, but the ground covered might well be handled in the seventh or eighth grade. All our children need training along these lines,

and while the chapters quoted above seem to have special reference for girls, a number of them are equally interesting to the boys, as, for example, metals used in the home, oils, paints and varnishes, nitrogen and its relation to plants, drugs and patent medicines, how to keep well without drugs and patent medicines, simple electric devices, modern electric inventions, magnets and currents, how electricity is obtained on a large scale, how machines lighten labor, pumps and their value to man, the water problem of a large city, water makes a garden of the desert, plants and their relation to man, etc. No child should graduate from an eighth grade without having some understanding of these familiar phenomena.

THOMAS EDWARD SHIELDS.

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IN THE OLD UNIVERSITY TOWN OF BOLOGNA

With a burden of sweet memories you are journeying toward Bologna. It is a varied scene that accompanies you, whether you go thither from Pisa by way of olden Lucca, or from the fair ways of the lily town of Florence. Sometimes you burrow through the Apennines by long, dusty tunnels, and are almost ready to become plaintive, when you emerge and are greeted in compensation by the friendly face of a green mountain, standing beautiful and true as a cathedral church. Sometimes you glide swiftly over a smiling plain, and catch glimpses of the everyday life of Italy—merry little children playing near the roadsides, thrifty housewives busy at domestic cares, workmen joyous in the cornfields or beneath the shadows of the trellised vineyards. You pass little villages snugly resting in the vale beside some dark stream, or hamlets perched on the sunny slopes or settled calmly at the foot of a high ridge. You are gladdened by the glistening white foam of waterfalls, and can almost hear their turbulent voices as they hurl themselves into the picturesque ravines. Lovely villas oftentimes show their red-tiled roofs and white fronts, and the velvet smoothness of their green terraces, while the gardens invite you with a brilliant array of flowers, purple and white and yellow and red, massed in graceful figures along the low stucco wall. Everything is laughing and full of joy and happy with summer. So the landscape shifts and alternates until you begin to see the houses crowding together in larger numbers, and you feel the approaching life of a city's thronging, and possess the instinctive knowledge that you have reached the end of the journey. You have come to Emilia and the old city of Bologna.

When you have thought of Bologna, it has probably been as the old university town that you have imaged her; and rightly has been the judging. For Bologna has been known for nine hundred years as the learned city. Learned Bologna has been the guise under which she has most distinctively impressed herself upon the world. Of her learning she has been jealous and proud and not a little boastful. Even next to her liberty she has valued it, perhaps equally with her liberty, for on her banner you may read the golden letters of "Libertas" in the centre, and along the borders the other watchword of the centuries, "Bononia docet." Teacher Bologna has been of a truth, and even today she enjoys the reputation of being one of the most intellectual towns in Italy.

But Bologna herself is centuries older than her university. Indeed it is not possible to say how many times older, but it is interesting to trace her history and try to discover what she was in her early youth and what has kept her so strong and active to the present day. For Bologna is a prosperous city, for all her quiet demeanor and dignified aspect and pensive regret of a greater past.

Long ago, after the Etruscans had conquered the Umbrian fields, Bologna was their greatest city north of the Apennines, and she was named Felsina. Happy and undisturbed the town grew beside the river Reno, with the eternal hills standing high in the rear as a protection to the fertile valley that stretched out below. But the foe comes sooner or later to every nation, and he came after a long time to the Etruscan, just as the Etruscan had come to the pastoral villagers in the long years before. Not from the south, but from over the Alps came the disturbers, Celtic tribes that poured into Lombardy and down through Italy. Of these hordes the Boii settled in what is now Romagna, and taking Felsina for their capital, brought an end to Etruscan rule there. Felsina now became Bononia. This was about four hundred years before Christ, at the time when Rome was beginning to make herself felt as a power, and was capturing Veii, the richest Etruscan city on the other side of the Apennines, in her ambition to make Etruria a part of the Roman domain. It was also about the time

when Rome herself was to fall for a brief season under the Celtic sway and be sacked and burned to ashes.

Hannibal, also crossing the Alps, came along two hundred years later, and the Boii sided with him. But when he was gone, and Rome had leisure, she sent a large colony to Bononia, and henceforth the Etruscan-Celtic city became Roman. For Rome was a marvel at changing the character of her subject cities; every town she colonized became a little Rome. Such Bononia became, too, but the name remained Bononia.

The city then followed the general fortunes of the Roman state until the decay and fall of the empire. She received Christianity very early, perhaps from Saint Apollinaris, Bishop of Ravenna. With dismay it was, then, that the devout city beheld Alaric within her gates and saw his soldiers batter her Christian churches. But she saw a Roman army beat him, also, and saw him turn away. A city of the Ostrogoth kingdom Bologna was until Justinian broke up that rule, and she was then governed by the Byzantine exarchs of Ravenna. Soon the Lombards overran northern Italy, and Bologna felt their sway until Charlemagne destroyed their kingdom, which lay in his path to glory.

With practical autonomy Bologna developed her mediaeval life until in the year 1122 the emperor Henry the Fifth recognized her as a free town. With "Libertas" on her escutcheon, she now was governed by two consuls, who were afterward joined by a Podesta. She later became a member of the Lombard league, and gave valiant service to the Pope against the Hohenstaufen aggression in Italy. For Bologna loved liberty, and so she carried the Guelph standard, as the papal forces were ever on the side of the Italian towns in their resistance to the German. In 1249 Bologna won a notable victory over Enzio, the son of Frederick the Second. During the following years the city was distracted by internal feuds and dissatisfaction with the Visconti of Milan, and this led to the ascendancy of the Bentivoglio family. But their supremacy was contested until finally peace came after the long struggle, when Bologna, originally part of the donation of Pepin to the Popes, became a papal state in 1506. Under papal rule

Bologna enjoyed prosperity and culture, and retained her own republican rights and liberties and laws. Since 1860 the city has been a part of the kingdom of Italy.

This is the history of Etruscan Felsina and Celtic and Roman Bononia and mediaeval and modern Bologna. And when you visit the Museo Civico you may see the bronzes and ivories of the Umbrian shepherds; the sculptures and tombs and beautiful candelabra, of Etruscan workmanship; the vases and amphora and golden ornaments from Grecian and Phoenician cities; the vast array of Roman antiquities, and treasures mediaeval and Renaissance; and the memorials of the after years even to the Napoleonic battles and the subsequent wars in Italy. The entire history of this Apennine city may be followed as you walk from room to room in this museum in the Palazzo Galvani. But you will find more interest in reading her chronicles as they are impressed upon her churches and towers and palaces and university halls and arcaded streets, and even upon the terraces and flowering heights of her dark green hills.

There are more beautiful objects in Bologna, objects teeming with pleasanter associations, but there is nothing in the city more striking to the visitor than the Leaning Towers, the Torre Asinelli and the Torre Garisenda, which stand near the Piazza di Porta Ravagnana. When one thinks of a leaning tower, almost invariably Pisa's famous structure comes to mind. But Pisa's tower is built of pure white marble, and Bologna's towers are of plain everyday brick; in Pisa what one sees is a cathedral campanile, in the Emilian city one looks upon watch-towers of defense. So with the title ends the analogy.

These old fortress-towers carry one back to the Middle Ages as few things in Bologna do; one can almost fancy an armed soldiery hidden somewhere about, ready to do the bidding of an angry lord. Of the two towers the Torre Asinelli is the taller, soaring aloft to a height of over three hundred feet. Gherardo degli Asinelli began this in 1109, not only as a convenient fortress for the defense of his palace, but as a symbol of family distinction. It was perhaps in emulation of their neighbor that in the following year Filippo and

Oddo Garisenda built the other tower, a structure less lofty by nearly two hundred feet. But less lofty it is content to be, for it is sure of eternal fame from the lines of the great Florentine poet, who did not forget it when he wished a simile—

“As seems the Garisenda, to behold
Beneath the leaning side, when goes a cloud
Above it so that opposite it hangs,
Such did Antaeus seem to me, who stood
Watching to see him stoop”—

The Garisenda could well be grateful to the earthquake, if such it was, which threw their tower farther from the perpendicular than it did the Torre Asinelli.

Bologna has many beautiful churches, the largest and most important of which, though not the oldest, is the cathedral of San Petronio, on the splendid Piazza Maggiore, once the Roman forum. Its name carries one back in thought to the holy Petronius, the fifth century Bishop of Bologna, who purged the city of Arianism, and was chosen of the citizens as their patron. It was in 1388 that the prosperous people commenced the great Gothic cathedral in his honor. An ambitious program they had in view—to exceed in grandeur and in size the other cathedrals of Italy. Such were the designs of the architects Antonio di Vicenzo and Fra Andrea Manfredi, and had they been carried out, the cathedral would have been one hundred and thirty-six feet longer than Saint Peter's in Rome; but the church was never brought to the projected completion. Magnificent as the interior is now, had the choir and transepts been constructed it would have attained an exquisite glory which can only be imagined. The church is rich in chapels, twenty-one in all opening from the great aisles, one containing the head of San Petronio which was removed by Benedict the Fourteenth from the church of Santo Stefano. All the chapels have various objects worthy of consideration, but notable are the stained glass of Lorenzo Costa, the Renaissance stalls of Raffaele da Brescia, and the Museo di San Petronio. When one leaves the church, one cannot but stand again and admire the marvelously beautiful reliefs around the central portal, the work of one of the many great fourteenth

and fifteenth century architects who labored here, Giacomo della Quercia. The cathedral has had many visitors in the past five hundred years, but none who has attained a wider renown in posterity than the Emperor Charles the Fifth, who came here on the twenty-fourth day of September, 1530, to receive the crown from Pope Clement the Seventh.

One of the most unique of the churches of the city is that of Santo Stefano, on the Via Santo Stefano. It consists of eight edifices so united as to form a continuous whole. The main church, the Crucifisso, was built in 1637, and has a pulpit of the twelfth century affixed to the façade. The second church, that of San Sepolcro, is on the left, a circular building of the tenth century, with seven beautiful columns which once upon a time supported a temple of Isis. It is here that the twelfth century tomb of San Petronio lies, a copy in a large degree of the Holy Sepulchre in Jerusalem. The third church was probably built by Saint Faustianus in the fourth century, the Romanesque basilica of Santi Pietro e Paolo, the first cathedral Bologna had. It was rebuilt in 1019, and has seen many alterations. In this church you may see the ninth century tomb enclosing the dust of the martyred saints, Vitalis and Agricola. So, too, will you be called back to earlier years as you go through the remaining edifices, the Atrio di Pilato, the Chiesa della Trinita, the Capella della Consolazione, the Confessione, and the cloisters of the old Celestine monastery.

No church in Bologna inspires more interest than the thirteenth century church of San Domenico, for it is here that the great Saint Dominic, founder of the order of Friars Preachers, lies in his noble tomb. Other great men also lie at rest in this edifice, the most notable of whom are Enzio, King of Sardinia, the Emperor's son whom the Bolognese took captive and kept a prisoner for eleven years; Taddeo Pepoli, the Podesta; and Guido Reni, the city's gifted painter, who did so much to beautify the church and the city and all Italy. The church itself was entirely remodeled in the eighteenth century, and so has little of the flavor of olden days save the inlaid stalls of the sixteenth century. But in the Cappella San Domenico there awaits one the Guido Reni fresco in the dome, and beneath it the exquisite tomb of the saint, which is known as the

Arca di San Domenico, of the wonderful workmanship of Niccolò Pisano and his pupil, Fra Guglielmo, a Dominican friar. The tomb is adorned with six large bas-reliefs, which tell the story of Dominic's life-work. As one looks upon the graceful delicacy and felicity of these charming reliefs and follow out the story, the life of the saint comes back very clearly to one's mind.

Dominic was born in the year 1170 in Calaroga, in old Castile, the son of a noble Spanish house. In his youth he was noted for his piety, a trait which his brothers also shared to a remarkable degree. Very early he began his university studies at Palencia, where his diligence in the pursuit of learning went hand in hand with his kindly manner and his charitable disposition. In this connection it is related of him that he once wished to sell himself into slavery to obtain money for a needy fellow-man. In the course of time he was chosen canon of Osma Cathedral, and was soon made prior of the chapter. Here he spent nine years in contemplation and prayer, loving much the peace of solitude and scarcely ever going out beyond the confines of the chapter house. Journeying through Toulouse in 1203 on a mission with the Bishop, Don Diego d'Azevedo, he noted with sad concern the flourishing strength of the Albigensian heresy, and his mind became ardent with thoughts of a great order to battle against the evil. In the following year, accompanied by Don Diego, he set out for Rome to lay the matter before the Pope. Innocent the Third, glad of his coming, sent him to Languedoc, where he preached the Gospel with great success. Traveling from place to place, ever the preacher and always the leader of prayer, with never a sigh of weariness escaping his lips, he founded little communities in various towns and cities of France and Italy. In 1215 his order was confirmed by the Pope, and in 1219 the first general chapter was convened in Bologna, to be followed two years later by the second general chapter in the same city. It was in this year of 1221 that Dominic died, leaving behind him his great order to carry on his mission and preach the untainted gospel of the Voice above. Many miracles had Dominic performed during his holy life, and formal canonization to sainthood was not long denied him, Pope Gregory the Ninth

signing the articles of canonization on July 13, 1234. It was not in the noble Church of Santo Stefano that Dominic first lay, but in the Church of San Niccolo, without a tombstone, under the feet of his friars, as he had so earnestly wished.

To at least one other church in Bologna one should pay the compliment of a visit—the Church of San Giacomo Maggiore, founded in 1267. It is constructed of brick, and is of Gothic design, with a campanile erected in 1472. Very rich in works of art is this old edifice, but the chapel that will hold one longest is that of the Bentivoglio family. Here it is that Francesco Francia's best work hangs—the "Madonna." Here also Lorenzo Costa has a "Madonna Enthroned with the Bentivoglio Family," and outside the chapel is the tomb of Antonio Bentivoglio, by Jacopo della Quercia.

After you have seen the art of the churches, you will wish to see more of the work of the Bolognese school of painting, of which Francesca Francia was the first to win more than the plaudits of his own city. So you will visit the Accademia di Belle Arti, which occupies the halls of the old Jesuit college on the Borgo della Paglia. In these galleries Francia may be studied in many examples of religious work, the best being the painting of the "Madonna Enthroned Among the Saints and Angel Musicians" and the "Dead Christ." Numerous other painters of the Bolognese school are here—Ludovico Carracci, Domenichino, Guercino, and Guido Reni. Much as you will admire Guido Reni's "Madonna della Pieta" or the "Crucifixion," or become interested in the chalk drawing for the "Ecce Homo," you will linger most lovingly before that masterpiece of another school, the "Saint Cecilia" of Raphael. There is no picture in the gallery that will win your admiration as will this painting of the patron saint of music pausing in her earthly harmony as she listens in ecstasy to the voices of the angelic choir.

A short distance away from the Accademia stands Bologna's university building, once the Palazzo Poggi. Not here has the university always been, but in 1803 it was removed from the Archiginnasio which Pope Pius the Fourth in 1562 commissioned to be built near the cathedral. The present university has a library of two hundred and fifty thousand volumes and

five thousand manuscripts, among them the library of the wonderful linguist, Cardinal Giuseppe Mezzofanti, which Pius the Ninth bought upon the death of the Cardinal and presented to the university.

The beginnings of the university take one back to the early years of the eleventh century, when the Schools of the Liberal Arts were flourishing in Bologna. In these schools grammar, rhetoric, and logic were among the studies; and, with these studies as a basis, there began to develop the great law school which was afterward to shed such luster upon the city. When the twelfth century opened, Bologna's fame as a university town sprang forth with the sudden glory of a new-come star, for now Irnerius began his brilliant lectures on law that set all Italy agog with wonder and attracted the notice of the far-off scholars of other nations. It was he who instituted the study of the *Corpus Juris Civilis* at Bologna and originated the school of law as a distinct faculty. This event was epoch-making, but when in 1140 the Camaldulensis monk and teacher, Gratian, compiled the *Decretum*, which became the authoritative text-book of canon law, Bologna's fame forged ahead more rapidly than ever. Ravenna had enjoyed renown for her school of law, but of late had lost her prestige owing to a conflict with the Papacy, and this left Bologna first in Europe.

As the number of students increased and all Europe was flocking to the university lecture halls, Bologna acquired the title of *Mater Studiorum*. And the title will not seem inappropriate when one considers that her studies were being sought by ten thousand ardent scholars at the opening of the thirteenth century. But the adopted sons of the city, though united in general aims and enjoying friendly relations, did not join to form a single body confederate, but organized by nations, according to their various countries, each maintaining separate standing, much as the guilds of merchants were wont to do. It was out of these guilds of learning, perhaps, that there later developed the colleges of the nations, the buildings of two of which survive to this day—the College of Spain, founded in 1637, and the College for Flemish students, established in 1650. One can imagine of how much importance and

of what influence these ten thousand students were in the city, especially when one remembers that in the beginning Bologna was a student university. This seems an obvious characterization until it is recalled that such a university was one in which the professors were engaged by the students to give instruction, very much as a private society of today would contract with a lecturer for his learning.

It is interesting now when one looks back upon some of the methods of procedure at Bologna to find that long ago education was much as it is today, even if one has no desire to deny the marvelous modern developments along the scientific paths. At Bologna no examination was required of the candidate for the Bachelor's degree. If a student wished to be a teacher of the law, permission was granted him after he had completed a five years' course in law. For the Licentiate degree a private examination was required, but for the Doctorate a candidate was obliged to defend his thesis in public. And a Doctor of Bologna was a learned man. In 1292 Pope Nicholas the Fourth decreed that all who had received their licenses as Doctors from the Bishop of Bologna, whose consent was necessary for the degree, were henceforth to have the right to give instruction anywhere. As may well be judged, this decree gave added value to the degree, and placed the university more strictly under church authority. From now on Bologna's system of degrees was one with that of Paris, and on the schools of both cities were modeled the universities of later years.

Though medicine had been studied at Bologna before Thaddeus of Florence joined the teaching staff in 1260, it was under his inspiration that a regular school of medicine was formed, in which surgery, dissection, and anatomy received large attention. In 1360 the school of theology was established by Innocent the Sixth, with the Bishop of Bologna as Chancellor. As these schools and others grew, the student body gradually became more and more a student body solely, and the schools, on their part, became coordinated into a more compact university organization. So the university flourished through the centuries, always fostered and controlled by the Popes until the Papal voice was no more in the kingdom of Italy.

To behold the university today, with its depleted ranks of

students and professors, one cannot realize its immense importance in the old days when its law school was the first in Europe and its school of medicine modern even from a twentieth century viewpoint. But the students of today will show the visitor the old chronicles that tell of the numerous conflicts between town and gown in the thirteenth century, when the gown usually had the better of the quarrel. And the professors are proud to occupy the chairs which have been distinguished by many a brilliant predecessor. People today who regard the feminist movement as one of recent years may look on the roll of professors at old Bologna and find Novella d'Andrea in the fourteenth century, and, in later years, Laura Bassi and Maria Agnesi, professors of mathematics; Madonna Mazzolina, a professor of anatomy, and Clotilda Tambroni, a professor of Greek. Among the men professors none have achieved more renown than Varoli, the anatomist; Aldrofanti, the botanist; Luigi Galvani, the physicist and inventor of galvanism, Fifelfo and Guarino, the Renaissance classicists, and the marvelous Mezzofanti of the last century.

Not in the present buildings, however, do the older memories blossom, but in the Antico Archiginnasio, that fine Renaissance structure now the civic library. Here one may see statues of numerous professors and hundreds of books adorned with the armorial bearings of learned sons of Alma Mater, the old anatomical theater, and the frescoed walls of the old chapel. There is nothing more distinctive in the city than the long colonnades of the court, brilliant with the escutcheons of the professors of the past generations.

These colonnades are surely a conspicuous feature of the building, but Bologna has miles and miles of these arcades, which ever shadow the avenues from the sun's heat and make the streets cool and restful. Numerous as they are, you will observe with especial interest that portico over two miles long, under whose six hundred and thirty-five arches you may go from the Porta Saragossa to the pilgrimage church of Madonna di San Luca, one thousand feet above the plain on the Monte della Guardia. This arcaded way was commenced in 1674 and finished in 1739, the expense being met by voluntary contribu-

tions from the citizens, who built the structure in honor of Our Lady.

Before you climb the hill, you will do well to stop at the Certosa, a Carthusian monastery, founded in 1333, the gardens of which now serve as the Campo Santo of Bologna, a beautiful and striking array of snow-white tombs. The tombs and monuments of many great personages are to be seen in the cloisters which surround the Campo Santo, but none will engage your attention more than Tadolini's monument to Clotilda Tambroni.

Ere you leave this mediaeval city you should drive up to the heights where stands the Church of San Michele in Bosco. The way will lie through the color and shade of the Giardini Margherita, where the music will be pleading for your favor and the cool winds will be welcoming your coming. Around many a circling bend in the road you will be borne, with vistas of unsuspected beauty opening up before you, until you reach the old Olivetan Monastery buildings. Here in the years ago the Popes used to come for part of the summer to escape the rigor of the Roman heat, but those days are no longer of the present. A pity, indeed, for it is very beautiful in the old-time papal gardens on the convent grounds. The terraces are green and smooth, the cloisters are peaceful and pensive, the leaves of the plane trees are swaying quiveringly in the breeze, and all the flowers are soft to the eye and fragrant with the scent of summer.

It is from this terrace that Bologna wishes you to behold her. There she is, lying in the valley, full half a thousand feet below, stretching out glitteringly in her paths and lanes and broad avenues and wide-reaching piazza, and mutely asking you to believe, as you do believe, that Bologna, too, has her claims to your friendship and is willing to attest to their worth. San Petronio's basilica stands forth distinctly, the magnificent church once destined to excel the Duomo in Florence and the cathedral of the Eternal City; and not far away you see the leaning towers, almost the sole lonely survivors of the two hundred watch-towers of the Middle Ages. The Renaissance palaces and those still older you can see here and there about the straight streets, and though you are too far

away to distinguish them as individuals, you know that among their tenants have been families with names famous in the city's annals—Isolani, Ghislieri, Bentivoglio. You know that the Pope's legate lived in one; that King Enzio spent many years a prisoner in another; that in the Palazzo Malvezzi-Campoggio are contained tapestries that Henry the Eighth gave to Cardinal Campoggio, Bishop of Bologna, when the Cardinal was papal legate to England; that in the Palazzo Bevilacqua the Council of Trent assembled for a season in 1547. You remember also that down there is the little Casa Lambertini in which Benedict the Fourteenth, one of Bologna's six Popes, was born, and the house in which the painter Guercino lived is there, and the house in which Galvani was born, and the Casa Rossini which the composer built early in the last century; and you do not forget the old cathedral dedicated to Saint Peter, not far away from the Piazza del Nettuno.

As you look down upon this proud city, silent, thoughtful, ancient when cities now old were young, you forget the hundreds of years that have rolled over the towers and spires and palace walls, and remember only the days when the thronging parti-colored ranks of university students from Italy and Spain and France and Germany and England gathered in the piazza or filed through the city streets at night singing the songs of home. Or perhaps you see again the brilliant pageant when the Rector, in gold and scarlet regalia, would accompany a procession of purple-robed learned doctors and black-gowned students to the cathedral, there to be installed as head of the university. Then from out this vision of pomp and song and triumph you evolve that other picture of the saint of old Castile, walking with his barefoot friars about the city streets, exhorting all Bologna, men and women, students and townsmen, to do penance and save their souls. And perhaps as you slip back into those old centuries which seem so near when the day is still, you will find yourself on Assumption Day in the year 1222 among the vast multitude in the Piazza, listening eagerly to the words of another saint who had not the university-bred eloquence which Dominic possessed, but the wonderful gift of speech that translated the mystic God-love of his soul and the intense, never-faltering affection of his heart

for the human kind. For the Assisian also came to Bologna.

It is here in the papal gardens that these thoughts come to you some late afternoon. The day has been fair, and the sky softly serene and blue, and the air quiet and dreamful and breathing peace. It is all pleasant to gaze on that old city beneath you, and follow the windings of the Savena and the Reno and the little Aposa as they flow on to the larger waters beyond. Over in the western limits you can see the thick-lying tombs of the old Certosa silently watching over the graves of the city's unforgotten. San Luca's Hill rises high, looking down on a Christian civilization as it looked of old on the Etruscan and the Roman. You can see extending straight through the city, with churches and palaces bordering its length, the ancient Via Emilia, which the triumvir, Marcus Emilius Lepidus, built from Rimini to Piacenza as a prolongation of the Via Flaminia, and so made Bologna's future secure. Beyond the flashing, brilliant, brown and white city, beyond the colonnades and the palaces and the campanili and the glistening rivers, you can see the level plain rolling away from the sloping Apennines into the dim distance, where the memories of the Este and Theodric and Malatesta mingle with the winds of the Adriatic. Perhaps as you are beginning to think of the little cities of Rimini and Ravenna and Ferrara, you will hear the clock striking the hour on the tower of the Palazzo Communale, and you know that the day is waning, and that the sun is no longer flashing liquid pearls from the fountain of Giovanni da Bologna, but will soon sink behind the green masses of the hills. So you come back into the city with the light of the roseate sunset all about you. The mellow afterglow will come on quickly, and then the cooling shadows of evening, and even already you can feel the touch of the approaching night, when the colonnades will be empty and the leaning towers will throw long, steady shadows across the moonlit piazza, and before Santo Stefano will come the stillness and loneliness and appealing mystery of the Middle Ages.

New York City.

JOSEPH F. WICKHAM.

THE NEW FRAME OF MIND

It is a force which education must reckon with immediately, this new frame of mind.

It is not peculiar to any section of the country, although it may vary somewhat as individuals vary, as geography and environment vary. It will not be distinctively the possession of the North or the South, of the East or the West. It will characterize no special one of the strains of blood which have gone to the making of our national life but will rather be the possession of all of them. It has not come immediately to all parts of the country, but it is spreading, and it is spreading rapidly. Where it already exists it is deepening and growing stronger day by day. It is the frame of mind which has been constructed by the smashing impact and blows of the war on the minds and hearts and souls of men, women, and children the world over in the last five years, and the end of its building is not yet.

There have been some very happy manifestations of this frame of mind, and some very unhappy and terrible ones. For the most part the manifestations have been those of heroic devotion, unselfishness and sacrifice. There has been one tragic instance of the red ruin of anarchy, and there may come yet another. If it does come, disillusionment will provoke it, hunger will make it acute. It will probably be saved by the unselfishness which somehow has come white and clean out of the war.

In most instances, the building of this new frame of mind has gone on silently side by side with the demolition of the old. In the European countries this demolition began slowly and was consummated with astounding quickness. The United States became aware of this new mode of thought in the world only gradually. In some sections of the country it took a long while for the new ordering of the world's forces to penetrate, and to be absorbed in the daily habits of life and thought. Then, finally, came an hour when the United States was faced with a tremendous decision, the decision which it has answered with an army of four million men. From that moment we as a people definitely set our feet upon the new

road which led upward into the new day. After a year of heroic effort, of a struggle to comprehend fully our national organization and ideals, a year of casualty lists, of labor with the Red Cross, or self-denial to finance and supply the war so far as our share in it went, we have come at last to see that a new order of things is being established and we ourselves must take a new place in the world.

To realize all of this has not been easy. The enemy's troops have not set foot on our soil, although his secret agents and his friends have not been inactive among us. We have no ruined cathedrals, profaned convents, devastated villages and orchards, dismantled factories, stretching in a long scar across the face of our country as a ghastly witness that hate had passed this way. We have had to imagine what others must have wished they could imagine but were forced to look upon with their own sad eyes.

The gold stars in service flags have, of course, made the war very real in many a home, and the mobilizing of our army has drawn the attention of the whole nation to the serious business we were in. Yet, as a nation, the greater proportion of us have had to see the war with our mind's eye rather than with the eye of our body. We have suffered obvious disadvantages from this, but we have also gained immeasurably. As a people we have done some very serious thinking and there has been no end of heart-searching and of self-examination. We have reconsidered our ideals, and after the war we will be in a fair way to reconceive them and rededicate ourselves to them. This much is gain. The possible disadvantage would lie in our not being able to see actually and to measure physically the exact value and extent of our contribution to the struggle. It is to be hoped our friends, if not our humility, will save us from this! We have done remarkably well, for an unprepared people, and our contribution has been an added weight which, under the long-needed unified command of the allied forces, has turned the scale towards victory. It would be unfair, however, to our associates in the war and to ourselves, if we did not realize that they have borne the greater burden of the day and its heat and that our share has only just begun. Among thoughtful people everywhere this is honestly recognized. It is one

of the most hopeful things in the new frame of mind which America is building to replace the old.

There will be two very marked aspects of this new frame of mind, each determined by the cause which produced it. There will be the one aspect conditioned by the experience of the two millions and a half of men who have gone overseas, and the tens of thousands of workers in various agencies of war relief who have gone with them. The other aspect is that of the minds of the men and women and children who, perforce, have remained at home and held the lines of support and supply over here.

The men who have gone will be new people when they return. No man or woman can look death in the face, can place his life between his ideals and the forces which are coming to overthrow them, and be the same after that experience. For many of our men the world's horizon has been widened and its mysteries pushed back, by their voyage overseas and their violent contact with three-fourths of the peoples of Europe engaged in battle to the death. Old frivolities, old luxurious habits, old slackness in ways of thought and action will be intolerable to them when they come back. They will not be patient with many things that in other times they could have passed by unregarded. They will be a new brotherhood and in the affairs of this nation in the coming generation they will inquire of those who would assume leadership—"Were you with me while I was there? What part did *you* play?" Although many of them have undoubtedly never read Shakespeare, they will certainly use the language of *Henry V* when he exhorted his troops that famous day at Agincourt:

"We few, we happy few, we band of brothers;
For he today that sheds his blood with me
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition:
And gentlemen in England now a-bed
Shall think themselves accursed they were not here,
And hold their manhoods cheap whilst any speaks
That fought with us. . . ."

To those who fought with them our soldiers will accord the

right to leadership, no matter in what field of leadership here at home it may be. A new democracy will be established, of brothers who have shed their blood in a common cause. Many a man will have gentled his condition when the days of the war are ended. It will be a new force in the life of the nation and a vigorous element in the world's new frame of mind.

They will be more thoughtful men when they come back. They have kept a rendezvous with Death, and they have taken a fresh hold upon the realities. Notably is this true of the poets who have gone to the war and have written songs under the new impulse. Perhaps their change of style and thought and expression is the best, the truest, measure of the new change which is coming everywhere. The poet always sees farther than his generation. He senses and foresees things which often are still outside the range of others' observation or perception. There have been many such foreseeings and it behooves one to study them. There is the case of the late Joyce Kilmer, whose poems at the front might have been written in the Sixteenth Century or the early Seventeenth. Surely there is prophecy in his last poem, written only a few weeks before he fell in action on the Marne. He called it "The Peacemaker"—significant title—and through its words he spoke for all of us:

THE PEACEMAKER

"Upon his will he binds a radiant chain.
For Freedom's sake he is no longer free.
It is his task, the slave of Liberty,
With his own blood to wipe away a stain.
That pain may cease he yields his flesh to pain.
To banish war he must a warrior be.
He dwells in night eternal dawn to see,
And gladly dies abundant life to gain.

What matters death, if Freedom be not dead?
No flags are fair, if Freedom's flag be furled.
Who fights for Freedom goes with joyful tread
To meet the fires of hell against him hurled,
And has for Captain, Him whose thorn-wreathed head
Smiles from the Cross upon a conquered world."

It is significant that this and two other poems concerned with death, and with the new life of the world purchased by it, should be three of the most popular, widely read, and treasured poems of the war. It is a handsome tribute to the new frame of mind of the world that this should be the case. It is, in fact, a splendid thing to hear men and women quoting over and over again that famous verse from the poem "In Flanders Fields" by Colonel John McCrea,—

"If ye break faith with us who die
We shall not sleep. . . ."

It is a sublime and inspiring thing that they have answered this challenge, and have kept faith with the noble dead. Rupert Brooke's word for them is the "rich" dead,—

"Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red,
Sweet wine of youth: gave up the years to be
Of work and joy, and that unhoped serene,
That men call age: and those who would have been,
Their sons, they gave their immortality.
Blow bugles, blow! They brought us, for our dearth,
Holiness, lacked so long, and Love and Pain.
Honor has come back, as a king, to earth,
And paid his subjects with a royal wage:
And Nobleness walks in our ways again;
And we have come into our heritage."

We have indeed come into our heritage. The noble dead, the rich dead, have consecrated it for us, have given it to their sons as an immortality. Their sons, and their fathers, and their mothers, will be a proud and watchful legion in the heart of our national life. Around them will be grouped the men who have fought and have done their part and who have come back again. Around these, yet again, will stand great hosts of men and women and children who did not go, who could not go, nor fight, but who held the home lines unbroken and in that way helped to win the war. There are many millions of the

men and women and children who did not go and could not go, but who, nevertheless, in spirit, fought the war with those who did. They will be a tremendous force in the years to come, especially the eight million school children who were members of the Junior Red Cross. They are each part of the new democracy, formed by war-work for a common end, that holds in its hands the future of the country. They will scrutinize sharply and uncompromisingly everything that hereafter seems to them in anyway to affect their destiny, and the welfare of their country.

The eight million school children who are members of the Junior Red Cross are really the most powerful of them all. They are a vast army marching into the future of America, carrying in their hearts ideals and thoughts and memories put there indelibly by the great struggle through which they are now living. They are a heavy responsibility upon the education of today and tomorrow. Their frame of mind is different from that of any children with whom any educator now teaching has ever had to deal. Every textbook they now have is out of date even if written yesterday. Their history, their geography, their science, even their language is fundamentally altered. A new world exists for them, and, for those of us who would lead them or see them led rightly, there must be at once established new frames of mind into which this new world may be fitted.

Perhaps this last phrase is wrongly said. Perhaps it is rather us who should fit ourselves to the new world. We stand at an hour when every step we take is forward. The old world which everyone has known is gone. The first two decades of this century are as dead and ancient as if they had been a thousand years ago. It is a terrible fact, a tremendous fact; it is also a wonderful and a splendid fact. It gives to us a supreme hour, an hour we are fortunate to know and privileged to have. We stand at the threshold of a new order of things, and are to have a part in the making of it.

How large a part this will be, depends upon ourselves. The frame of mind that has grown hard and rigid will have a sorry time. For the frame of mind that is pliable, and yet well constructed, the springtime of its life is just ahead, no

matter what its age may be. There are great problems afoot in the world, and for the mind that is supple and eager there will be a great exhilaration in the great and splendid game of meeting these problems and building the foundation of the new world. There are problems of labor, problems of finance, problems of education, problems of politics and of law, problems of ethics, problems of religion, which must be answered in a firm, decisive fashion. It is yet too soon to see clearly, or to anticipate, what the answers to these problems will be. We can hope, however, what the answers will be. We can hope, with genuine assurance that our hope is well founded, for answers that in all likelihood are to be just, fairminded, and constructive. We will arrive at such answers, however, only if we build new frames of mind to cope with the new situation. We stand at a point where every direction is forward—because there is no going back to the days that were before the war. We must go forward, and we will.

The hour in which our Congress gathered to hear President Wilson inform it of the state of war which really existed between ourselves and Germany, was the most fateful hour of our history. The next day was the beginning of new and splendid things. At that moment we joined with the new ideals which are lifting the world out of its old mistake that Might can ever for any length of time enslave the Right. With that decision we won our title to a place among the nations of the world. We were challenged and we spoke, and in speaking we vindicated the ideals on which our Constitution was founded, our ethics, and our education have proceeded, and in which we hope to build for ourselves and for our children a future that is honorable and secure. We have come a long way. There is a long way yet to go. We have found our ideals and we have found our future. Above all, we have found ourselves. Our voice is no longer an uncertain element in our own and in the world's affairs.

"We have been patient—and they named us weak;
We have been silent—and they judged us meek;
Now, in the much-abused, high name of God
We speak."

THOMAS QUINN BEESLEY.

THE ANCREN RIWLE*

(Concluded)

During the thirteenth century, after the influx of foreign scholars, "Silly England for sixty disastrous years threw aside her own home-bred speech, and thought of nothing but aping Parisian ways."¹ It was fortunate that a fostering care had been exercised over our literature down to 1220; after that corruptions crept in. Every subsequent writer who had a weakness for foreign phrase continued this corruption down to the present, until now ours is one of the most composite languages in the world.

From 1200 to 1220 a great deal of English, both prose and poetry, was written. A brilliant future seemed in store for our language up to 1220. There was much care given to its cultivation. It had survived the Norman Conquest, and so apparently had nothing to fear. At the very moment, however, when it was about to recover the ground lost in the fatal battle of Hastings, some hundred and fifty years before, it was thrust back by an influence, not Norman, but Parisian. Native writers who considered a sprinkling of foreign words an ornament to their speech furthered this baneful, though partial, usurpation of their mother tongue. As a result, English lost almost completely its power of compounding and inflecting. The latter we need not regret, as its departure has rendered our speech the easiest and most flexible in the whole world. The former, on the contrary, is a distinct loss, as its presence in a language, like sap in the bark of a tree, denotes life and vigor. Old English poetry suffered in this respect more than prose, which kept its power of compounding fairly well until some time after 1200. The reason is that all through the century and a half after the Conquest some degree of cultivation was bestowed upon the language. We are told by a contemporary that William the Norman even attempted to learn it,

*A dissertation by Sr. Mary Raymond, O. S. D., B. A., Caldwell, N. J., submitted to the Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

¹ Oliphant, "The Old and Middle English," p. 453.

and his son and great-grandson sometimes worded their charters in English. They were statesmen in the highest sense of the word, entirely free from that vulgar and overbearing spirit that finds its choicest trophy in sweeping away an old language. This power of compounding is seen in the Ancren Riwle, but even this document, the product of so critical a time, furnishes evidence of the pernicious results just mentioned. A shoal of French words found a lodging therein and affected similar writings of the time. Nothing can atone for the injury done to the vernacular by this influx.

A great change was thus wrought in English between 1220 and 1280, "the period of decay," as some historians call it. It was brought about by Englishmen who were "flinging themselves headlong into the chase after foreign fashions."² Strange as it may seem, it was during this period in which the native tongue was mangled, in a way unknown to the literary records of other countries, that the English people gained the greatest political boons. We see, thereby, the disuse of the vernacular was not due to governmental effort, as is so often alleged of William the Conqueror's reign, but the effect of foolish fashion.

Nevertheless, if its voice was out of tune for a few score years, yet there was no pause in the working of the English mind. Its language, by gaining a more complete freedom from inflectional forms and other grammatical complexities, had enriched itself by absorbing what was useful in its foreign invaders. It was to reawaken with a stronger note of endurance. The Ancren Riwle is a healthy sign of the intellectual and linguistic advancements made in this busy period of transition. Sufficient was done in constructing and cultivating the language, during this momentous chapter of its formation, when a substantial groundwork for our modern English was being laid, to place the latter under no small debt of gratitude to its venerable precursor.

As the editors of *Specimens of Early English, Part II*, say in their preface: "An intimate and thorough acquaintance with the language is only to be acquired by an attentive study

² Oliphant, "The Old and Middle English, p. 441.

of its literature. Grammars and histories of literature are, at best, but guides, and are not always trustworthy; the statements and principles they contain need verification as well as illustration, and this necessitates a certain amount of familiarity with the literature itself." In the present work, which is apparently nearly contemporary with the text of Layamon and resembles it in most points, there is a decided evidence of the French influence already described. The large infusion of Norman words in the *Ancren Riwle*, such as cruelty, journey, mercer, vestments, comfort, dainty, etc., is due probably to the peculiar subjects of which it treats, subjects mostly theological and moral. The hopelessness of framing abstract words and technical terms in our own tongue is thus foreshadowed in the *Riwle*, and has given rise to what one has aptly termed "the frightful jargon of our modern science."³ Another modern touch is added—and this is the first evidence of it in the pages of early English—when the old Saxon word *gong* is changed into a French synonym, *priué*. One can only commend this delicacy. There are many Teutonic words for sundry parts and functions of the human body which no well-bred person can use. The laudable custom of employing refined terms for such was thus set in fashion by the author of the *Ancren Riwle*.

Great confusion prevailed in the thirteenth century regarding the grammatical distinction of gender. The *Ancren Riwle* shows this confusion. Here is an example: *Old English*, "Pot,* pet, walleð, swuðe, nule he be on overladen."⁴ . . . *Modern*, "Pot that boileth quickly, will not he be partly emptied." . . . It arose from the delivery of a language with complex differences of gender into the hands of strangers or to the speech of the less educated country people. However, at a very early period the difficulty was solved by the good, logical instinct of the community. The *Ancren Riwle* has few exceptions to the accepted practice of making everything neuter that was not by nature obviously masculine or feminine. It is also evident that its author had no fixed notion about inflections. Their disuse had not yet become universal. Not only is the *es* of the Old English genitive still retained, but in the pages of

³ Freeman, "Norman Conquest," Vol. V, p. 547.

* *p* is used instead of the Thorn letter, *ȝ* is used instead of the Thet, the obsolete characters being out of stock.

* "Ancren Riwle," Cam. Soc. Pub., p. 368.

the Riwle one often finds a dative and accusative in *e*. Occasionally, one also sees the genitive plural in *re*, from the Saxon *ra*, and *ne* and *ene* from *ena*. Thus, *alre peuwene moder* (the mother of all virtues); *musene* (of mouths); *monne* (of men).⁵ The cases and genders of adjectives are not generally used, but some instances occur, as: *Ideles pouthes* (idle thoughts); *eueriches weiss* (every means).⁶ These changes, however, are "partial and incomplete; enough of the more ancient characteristics of the language is left to justify the inference that the innovations are recent."⁷ We shall not be surprised at this if we remember that it was almost two hundred years later, during the reign of Edward III and of Richard II, that the basic principles of English grammar were established.

In spite of this unsettled condition, however, we can rest assured that "the thirteenth . . . century presented decisive appearances of marked literary improvement and future mental regeneration."⁸ It was a time of response to contemporary influence, especially during the first fifty years. The age became once more articulate, and the four chief works produced are eloquent witnesses of the impulses which were abroad and which were determined largely by the prevailing power of the church and monastery. They are Layamon's "*Brut*," which, with its hoard of legendary fancy, is clearly the outcome of an inspiration new to English soil; the "*Ormulum*" represents purely religious tradition; "*The Owl and Nightingale*" heralds the love theme in England, and, lastly, the "*Ancren Riwle*" points to an increased interest in the religious life of women, and also suggests the new mystical tendencies that were swaying the thirteenth century mind, especially on the Continent.

It is chiefly in this intermediate period between Old and Modern English that the student is apt to flounder and miss the soul of the language. Let us follow the suggestion already offered and give "an attentive study" to its literature. Some very interesting discoveries will result therefrom.

⁵ "Ancren Riwle," Camden Soc. Pub., pp. 278, 102, 382.

⁶ Ibid., Camden Soc. Pub., pp. 144, 218.

⁷ Ibid., Camden Soc. Pub., Preface, p. xviii.

⁸ Gray, "An Historical Sketch of the Origin of Eng. Prose Lit.," pp. 24-5.

Lewis has made a critical examination of the sentence and paragraph structure of the *Ancren Riwle*, with the following result: The related paragraph played no structural part in Old English prose. These early writers made no conscious attempt to advance by stages. Of the paragraph, as such, it may be doubted whether they had any notion from the purely rhythmical and stylistic point of view. When they had done with one subject they took up another. There is a sequence, however, a sort of general consecutiveness, which cannot be defined exactly as the coherence that regulates the sentence and paragraph structure of today. This old prose is yet not altogether formless. In much of it (and this is especially true of the *Ancren Riwle*) there is a kind of instinctive sentence-grouping that reveals the natural tendency of the language toward the paragraph. The author has even divided his manuscript systematically into books which contain simple capital paragraphs. While he has some notion of the value of the transitional phrase, sentence and paragraph, yet this element in literary composition is still too new to be used freely and familiarly; hence Lewis says that while the author has an "alert and cultivated style; . . . [its] main fault is the abrupt transition between paragraphs."⁹ He continues: "The English sentence length is still untouched by Latin influence."¹⁰ [This is an additional proof that the original text was not written in that language, but in our own good mother-tongue.] The first sixty-one paragraphs, made up of 509 sentences or 12,049 words, yields a sentence of 23.67 words or a paragraph of 197.5. Comparing this with the paragraph structure of Emerson's "*Self-Reliance*," we shall find it is only four words longer, while it is eight words shorter than that of Arnold's "*Literary Influence of Academies*." It is still more interesting to note that its sentence structure is the same, within a quarter of a word, of Macaulay's "*England*." There is another curious connection between the author of the latter and the *Ancren Riwle*. On page 288 (Camden publication) we find a mistake, repeated six hundred years later by Lord Macaulay

⁹ Lewis, "The English Paragraph" p. 70.

¹⁰ Ibid., "The English Paragraph," p. 188.

in his *Lays*: the adverb, which was commonly written *iwis* (certain), is turned into a verb, *I wis* (I suppose).

With the realization of other equally significant details we cannot fail to realize the value and importance of the "Ancren Riwle" in the history of our language. Neither does the work lack popular features, touches full of human life, often garbed in a quaint dignified humor that claim universal attention. Students who will observe the manner in which foreign words were adopted and treated in the twelfth and thirteenth centuries will gain a clearer idea of the origin of modern English than can otherwise be obtained. "Long before the Norman Conquest foreign words had been forced to take English endings before they could be naturalized. . . . In the Ancren Riwle, French adjectives have to take the English signs of comparison as *larger* and *tendrust*."¹¹ It will be readily understood that the language of this period requires more frequent explanation and is at the same time more difficult to explain. A translation or construe is generally used for all English works written before 1220; a few notes are all that is needed in studying works written after that date. It was a great transition time, and England, following its usual custom of annexing Anglo-Saxon words and treating them grammatically after its own fashion, now seized upon and adapted to its own uses whatever seemed available and valuable in other languages. Old English grammar is an interesting combination of Teutonic elements put laboriously into Latin form. Thus did the scholars of that period endeavor to place it on a fair basis with a classical and ecclesiastical language. The result, however, was only an elaborate and complex grammatical system, which the genius of the practical Anglo-Saxon spirit has been simplifying ever since. Middle English grammar shows a great advance toward the comparative simplicity of modern forms. It would be nearly accurate to say that at the time when the Ancren Riwle was written there was but one noun declension with a few irregularities, showing traces of the ten older declensions that were found in the earliest grammars. This makes a favorable comparison with the present day usage.

¹¹ Oliphant, "The Old and Middle English," p. 434.

A very interesting study of the infinitive may likewise be made from this work. In Old English it ended in *an*, which becomes *en* in the Riwle, and finally drops the *n* altogether and becomes *e* in the Middle English grammar. The following table will illustrate this transformation:

<i>Old English</i>	<i>Middle</i>	<i>Modern</i>
singan	singen or singe	sing
habban	habben	have

The question now arises, why and when did we prefix the preposition to our modern infinitive? Back in the thirteenth or fourteenth century, when, after the final *n* was dropped from the infinitive, leaving its form identical with the first person singular and all the plural forms of the indicative, it was deemed wise to distinguish it in some way. This led to the transfer of the preposition *to*, which had accompanied the Old English Gerundive to the Middle English infinitive which henceforth became *to singe*. That this had not become as yet an iron-clad rule in the early part of the thirteenth century is evidenced by the few examples of it found in the *Ancren Riwle*.

How, secondly, did the Old English *habban* finally become the modern *have*? In Saxon, when *b* occurred between two *a's*, as in this case it had the soft sound *v*; hence the word was pronounced *haven*, which, by the dropping of the inflectional *n*, becomes *have*. The latter is a good representative also of the superfluous "final *e*," which has defied dictionary-maker and philologist alike. *Final e* was common in English until after Elizabeth's reign, when it was partly expelled from our language, although some words still retain it as a superfluity accredited by custom. The *Ancren Riwle* shows the beginning of the tendency. *To warnie* (to warn) is an instance of it.¹²

It would hardly seem right did we omit, even in this hasty and superficial summary of the peculiarities of structure of this interesting semi-Saxon book, to say a few words about the spelling. It has been pronounced barbarous and uncouth. It surely is of an unsettled character, due probably to a lack of system. *U* and *v* are used indiscriminately for each other,

¹² "Ancren Riwle," Camden Soc. Pub., p. 54.

and also for *f*. Thus evil may be spelled *vuel* or *uvel*; fight is *uiht* or *viht*; *c* and *k* often exchange places. This is, in great measure, the result of French influence, which began to affect our standards even before the Conquest. The general result of all is that Middle English spelling became more and more ambiguous and unphonetic, although the Ancren Riwle shows less of the latter than appears in Chaucer's works.

A special character,* *z*, came into use during this transitional period. It represented the palatal *g*, and was found frequently in Layamon's "Brut," and it also appears on the pages of the Ancren Riwle. It had passed out of use by the time of Chaucer. Of the consonants there were also two in Old English which are now obsolete. They are the Thorn letter, *p*, and Thet *ð*—both used for the sounds we now express by *th*. It is possible that one of these characters represented the voiceless *th*, as in *thing*, and the other the voiced sound, as in *this*. If this were the difference, it was lost sight of before the time any manuscripts, yet examined, were written. They were used indiscriminately in all West Saxon works. The Thorn letter, slightly changed, is still seen in printing which affects the archaic. The word *ye*, then, stands for *the*. There is a mistaken idea that this first letter represents *y*; on the contrary, it is the result of a crude or ignorant attempt to imitate the Old English Thorn letter in the word *pe* (*the*). This word is spelled with both these ancient characters in the Ancren Riwle, which give to its printed page quite a formidable look, while the content is often quite facile, with a surprising proximity to modernity. It is, in fact, quite the most precious document we have of the transitional period of our language, interesting alike to the student of philology and sociology. It is invested with a special charm for a religious who, in the perusal of its pages, will find his own rule, assuming grander, deeper, nobler proportions, while experiencing at the same time a sincere admiration for this thirteenth century epitome of a nun's life and duties. Of all the devotional works written in England at this time, Jusserand says that the Ancren Riwle, XIII siècle, is "the only one that is perhaps original."¹³ Nor

* It somewhat resembled the script form of *z*.

¹³ Jusserand, "Histoire Abrégée de la Littérature Anglaise," p. 37.

is this its only merit. If we accept Newman's definition of literature as "thoughts expressed in language,"¹⁴ then we must accord a very honorable place to the *Ancren Riwle*, for it concerns itself only with the highest thing:—prayer and praise of God, sanctification of self, and the salvation of others. What thoughts more sublime could emanate from the mind of man or appear on the pages of a book? All these are clothed in quaint, graceful garb. I consider it, therefore, an interesting contribution to literature, language, and history.

¹⁴ "Literature," p. 12.

PRIMARY METHODS

A child's conduct is not to be valued by the strictness of its conformity to the commands issued by his superiors. This is one of the elements, it is true, but if the child's motive in obeying arises purely from fear of being punished for failure, the conduct may be a manifestation of mere cowardice. Again, if the child's conformity to the command springs wholly from his desire to gain an extrinsic reward, it manifests nothing higher than selfishness and greed. It is only when obedience springs from a high motive that it is evidence of a character development that is commendable. When the child obeys the command because he recognizes its justice or the fitness of his obedience to the authority from which it proceeds, his act manifests an ethical development that is wholly commendable. In like manner, the value of what a child learns in school cannot be rightly ascertained until we first determine whether the learning sprang from a purely external source or from the child's interest in the matter in hand; nor will this determination wholly suffice. Before we can place our final estimate on the acquired knowledge, we must determine the source of the interest which impelled the child to the mastery of the task.

In recent years it has been generally conceded that the primary teacher should appeal to the interest of the children instead of relying, as primary teachers formerly did, on the strictness of the discipline to make the children learn what the school authorities determine is good for them, hence the books put into the children's hands are profusely illustrated with colored pictures of children in various attitudes of play, of birds and animals and particularly of household pets. The play instinct is appealed to on all sides. Rhythmic games and stories are made to supplement the children's spontaneous play so as to make due connection between play and the more serious aspects of life. The animals are brought into requisition even to teach the children articulate speech. The cow helps to teach the child the sound of "m," the duck, the sound of "q;" the dog, "b," etc., while, to aid the spelling lesson, the words are ranged in "families" and many interesting games

are outlined with a view to leaving upon the child's mind a vivid impression of the likenesses and differences of certain groups of words.

The central defect in all this lies in the interest appealed to which is, for the most part, shallow and soon exhausted, leaving behind it little or nothing of permanent value. Whereas, it is of the highest importance that the child's interests should be captured only by those things which contain in themselves a power of definite development. It is not alone the interest of the present moment that should decide the material to be used, but the future development of the child and of the man should be kept constantly in view.

George Herbert Betts gives the following enumeration of "the four cardinal elements which comprise method. These are (1) the determination of *aim*; (2) the selection of *material*; (3) *the organization* of subject matter for instruction; (4) *presentation*, or the technique of instruction. The first question that any teacher must ask is, *what is my aim*, what results do I seek to accomplish in the mind and experience of the child through the subject I teach? The second question is, *what material will best accomplish this aim?* The next is, how can I best *organize* this particular material to accomplish the aim set up? And finally, how through instruction can I best *present* this material to make it effective? These are the four questions that must be answered for every subject. They are the questions that underlie all rational method when broadly conceived."

If these questions were answered intelligently by the primary teacher, the greater portion of the material in general use in the primary grades would be discarded. In fact, this material remains only because the teacher seems to consider the mere interesting of the child a sufficient aim, whereas, at best, the child's interest is but a means to an end and the first purpose of teaching is to direct the child's interest towards the aim determined upon which is, of course, the proper development of the child's intellect and will, of his senses and his muscles, in fact, towards the proper formation of his character. Any of the child's multitudinous interests may, if left uncontrolled, lead him away from this aim and it is conse-

quently the first business of the teacher to direct the child's interest in the proper channels. That the child is interested is good only when the interest in question is leading him towards the proper goal.

It is through the selection of material that we may most effectively direct the child's interest, but the very best of material will not suffice for the child in the primary grades unless it be properly organized, and the first evidence of such organization is close unity. When the child is hastened from subject to subject without his being able to perceive the relationship between the subjects, his interest will be short-lived or feeble. Vigorous and growing interest can be maintained only on condition that a strict unity pervades all the material used.

This unity and organization of material is a conspicuous feature of the elementary text-books used in the Catholic Education series. The pictures, the stories, the songs, the busy-work, the nature study, the domestic relations and the religious lesson are woven into the closest unity, nor are the chapters as they succeed each other ever permitted to dissociate the thought, the language or the imagery from the preceding chapters. There is throughout a continuous development, and there is never a break in continuity. Constant variety is secured through change of emphasis, never through isolated material.

All the material used in the First Book makes a direct appeal to the child's instinctive dependence upon his parents. The first differentiation which is used as a basis for the division of the book into five parts is that which distinguishes this dependence into five closely related instincts, namely, the child's dependence upon his parents for love, for nourishment, for protection against danger, for remedy in disaster, and for the models of his imitative activities. Moreover, it will be evident at once that the last four of these instincts are necessarily implied in the first.

The unity which we have here outlined is to be found in the child rather than in the material, and this is as it should be. But the material selected to meet these qualities in the child will naturally be found to possess a correspondingly close unity.

Since we appeal directly to the child's instincts, he will nat-

urally be interested if our appeal is made in the proper manner. The question now arises: What are we to do with this interest now that we have aroused it? We must direct it to the achievement of some aim, and if our work is to be definite, this aim must be proximate as well as remote.

The first part of the First Book rests upon the child's instinctive dependence upon his parents for love, and the material is so organized that its perfect assimilation will tend to transform the child's attitude to one of unselfishness instead of selfishness. Out of the child's instinctive attitude of getting he must learn to clothe himself with the parental attitude of giving. He must be led to feel that being loved is a lesser felicity than loving.

But our work cannot end here. The home circle is narrow and the child must be lifted into the position of a sympathetic understanding of citizenship no less than parentage. He must, in fact, be taught to lift his dependence from earthly parents to his heavenly Father, and then, clothing himself with the Father's interests, he must learn to love his fellow man, irrespective of the ties of blood.

The aim, therefore, is definite and concrete. We appeal to the child's instinct to arouse his interest and we utilize this interest to bring about a two-fold transformation in the instinct appealed to. The ultimate aim of this transformation is, of course, the transformation of a child of the flesh into a child of God. But the proximate aim is no less clearly set forth. The child is to be led through dramatization, through art and music, to clothe himself in imagination with the attributes of the parent. The more keenly he feels this position, the more deeply will he understand the meaning of parental love and the more readily will he respond to its claims.

In the organization of material and in the technique of its presentation, we have followed strictly the method of the Great Teacher who taught the people in parables drawn from the familiar scenes of every-day life. The fact that Our Lord used this method should be a sufficient reason for our employing it in Catholic schools, but the science of psychology demands the self-same thing, and hence the method should be considered valid whether in a Christian school or in a school that

refuses to acknowledge the leadership of Jesus Christ or the divine inspiration of His work.

Now, the typical parable contains four conspicuous elements. The first is a familiar object of sense which is employed not for its own sake, but for the truth which it mirrors: Behold the lilies of the field how they grow, they toil not and neither do they spin, and yet I say to you not even Solomon in all his glory was arrayed as one of these. The lesson was given by Our Lord on some hillside of Judea as He pointed to the lily and called attention to the manner of its growth and to its beauty. But this was only to secure a point of departure for His lesson. In comparing the lily with Solomon, to the disparagement of the latter, the love and the power of the Creator are indicated. This suggestive thought is followed up until His audience discern within their own hearts parental love and the mode of its operation: Which of you if your children should ask you for bread would you reach them a stone, or if they should ask you for fish would you reach them a serpent?

In the next place, both the object in nature and the sentiments of the human heart are utilized as a mirror in which we are led to discern the reflected image of God's bounty flowing from His love for His creatures: And if you being evil know how to give good things to your children, how much more will your heavenly Father reward those who love Him? The truth thus elaborated through a triple stage of development is not allowed to remain as a mere intellectual possession, but is at once led into a definite, practical rule of conduct: Seek ye, therefore, first the kingdom of God and His justice and all these things will be added unto you.

Our Lord, in the parable of the lilies, organizes the material drawn from familiar objects of sense, from the emotions of the human heart, and from the love and bounty of God, to the end that it may produce in those who are being taught conduct animated by the pure and lofty motives of faith in and love of Our heavenly Father.

In our teaching of little children, we should likewise develop the sensory impressions through the intellect and the emotions until they issue in worthy conduct. The materials of the First

and Second Books of the Catholic Education series are all organized on this pattern and the teacher in selecting supplementary material cannot do better than to organize it as thoroughly as possible with the material in the text. She should abstain from introducing other material which would only serve to distract the child and to prevent the organic development of the material in question.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

THE PASSING OF A GREAT TEACHER

The footprints of Joyce Kilmer are still deep and fresh upon the sands of time, and it is unlikely that the record of them will ever be effaced. He will be remembered in gentle, pleasant ways. He will be remembered for a variety of things—his art, his patriotism, his splendid death. He will also be remembered as a teacher, a teacher of honesty, courage and simplicity. As a university lecturer he can fairly be claimed among the teachers of English, and he is the most famous of those teachers of English who have fallen in the war.

One of the most eloquent and satisfactory tributes paid him since his death has come out of England from the pen of a British friend. He writes:

"The singular beauty of this young poet's life lay in his simplicity. His poems, for the most part, are devoted to simple and homely themes—trees, the snowman in the yard, the delicatessen shop, his baby daughter saying her prayers. . . . The poet's own estimation of himself, given during the course of an interview, is indicative of his character. 'I am,' he said, Catholic in my tastes and Catholic in my religion, am socially a democrat, and politically a democrat.' And it is as a Christian democrat that his brief military career properly should be estimated.

"During the course of America's neutrality he had taken considerable trouble to inquire into artistic conditions in France and Germany, and it was his settled opinion that many of the modern manias in literature and art were largely encouraged by Germany.

"He believed that certain movements toward the fantastic and grotesque in literature, sculpture, and painting, could be distinctly traced to German influences; that they were destructive of the democratic element in art, and that they tended to subvert rather than enlarge the spiritual perception of the people, as well as to create an atmosphere of intellectual snobishness among small artistic cliques.

"In these movements he saw something that was directly opposed to the democracy of the Christian religion, and to coun-

teract this influence he endeavored, both by his writings and his lectures, to open the eyes of the American people to the underlying principles of art as conceived in the Christian mind. Germany was to him not only the foe of humanity, but the insidious perverter of civilization as well. So, while still politically neutral, he was carrying on a spiritual and intellectual offensive against Germany.

"But it was not enough that his pen and his spoken word should testify against Germany; the deaths of Rupert Brooke and Alan Seeger were to him a solemn reminder that the true poet must follow wheresoever the vision shall lead him. On Good Friday of 1917 the President of the United States declared a state of war to exist with the German empire, and on the evening of the day Joyce Kilmer was in uniform at Columbia University in New York City as a member of the Officers' Reserve Training Battalion.

"The full extent of America's participation in the war was a matter of conjecture at the time, and the organization was more in the nature of preparedness than a military unit under the direct control of the War Department.

"But Kilmer applied himself to his new vocation with remarkable energy and spirit. The nightly drills and heavy field manoeuvres on Saturdays never found him absent. A hitch occurred, and as the conditions of the projected camp for candidates for commissions were not encouraging, Kilmer resigned from the organization, and, nineteen days after Good Friday, enlisted as a private in the Seventh Regiment of the New York National Guard. He went through his training at the military cantonment, and, when his regiment was incorporated in the 165th Infantry of the National Army and passed over to France last autumn, Joyce Kilmer went over with it. He was promoted to sergeant in the Regimental Intelligence Service, and was mentioned for bravery as assistant to Major Donovan in the Ourcq fighting.

"The spirit of the Christian knight that led him to cast aside home ties and march in the fighting ranks of America remained with him amid the horrors of the battlefield. His letters from the battlefield are few, and his appointment to an observation post gave him little opportunity for any sort of writing. But

shortly before his death from wounds he sent to America a poem that sums up in itself the spiritual character and life of this young Christian soldier, who, looking through the smoke and blood of war, saw therein the pathway of salvation. The poem is entitled: 'The Soldier in France.'

My shoulders ache beneath my pack,
(Lie easier, Cross, upon his back.)

I march with feet that burn and smart,
(Tread, holy Feet, upon my heart.)

Men shout at me who may not speak,
(They scourged Thy back and smote Thy cheek.)

I may not lift a hand to clear
My eyes of salty drops that sear,

(Then shall my fickle soul forget
Thy agony of Bloody Sweat?)

My rifle hand is stiff and numb,
(From Thy pierced palm red rivers come.)

Lord, Thou didst suffer more for me
Than all the hosts of land and sea,

So let me render back again
This millionth of Thy gift. Amen."

A DEFINITION

It is a rather negative kind of a definition, the following sentence from an anonymous author, but somehow it is very useful: "There is a note of simple inevitability that always distinguishes real poetry from the mere emotional word-storm."

CONSERVATION

On October 1st the iron hand of governmental rationing descended upon every publisher in the land, restricting and

measuring out in definite quantities the amount of print paper he can obtain and use from now until the end of the war.

Conservation, economy, frugality, are the watchwords hereafter. All books will be thinner, novels will enjoy only paper-board covers, magazines must reduce in size, newspapers must forego their customary supplements.

One of the college wits has suggested that an enormous saving could be effected by abolishing all English themes! There is more than a grain of sense in this jibe. Reduced margins; class analysis instead of rewritings; compact penmanship; short and intensive efforts on carefully selected and brief topics—all would help to conserve white paper and might conceivably promote English composition to an interesting degree!

NOTES

Men of letters have been fairly well represented in American diplomacy. The actual record, however, given by Dr. Henry van Dyke in the September *Bookman*, exceeds in number what one might expect. The list, showing some of our most famous men of literature occupying positions of the highest importance in the diplomatic service, seems superficially to suggest that efficiency in authorship gives the requisite background to a successful ambassadorial career. Benjamin Franklin, Joel Barlow, Washington Irving, John Lothrop Motley, George Bancroft, Bayard Taylor, Nathaniel Hawthorne, Bret Harte, James Russell Lowell, John Hay, William Dean Howells: the names—they are only half of those that could be given—read like the leading items in an index to a history of American literature.

The popularity of Russian fiction, so marked a feature with the English and American reading world some years ago, has disappeared as completely as many another literary fad that had far less solid worth for its basis. In all probability the changes of feeling brought about by the war are accountable for this decrease of interest in Russian books and writers.

Manuscripts of Bret Harte are rare, and few of them appear in auction sales. In autographs and manuscripts from the

collection of C. F. Gunther of Chicago, which were sold in the Anderson Galleries, New York, on the afternoon and evening of October 31, there was a complete original manuscript of that author's play: "Two Men of Sandy Bar," written in twenty-five books of quarto size. There are about 200 pages of manuscript carefully written and with few changes. No doubt the first edition of the novel was printed from this manuscript, as it agrees with the text in every particular.

The revival in poetry will find a place in the popular program of the Columbia University Institute of Arts and Sciences this season. Authors' readings will be given by Amy Lowell, Edwin Markham, Vachel Lindsay and Witter Bynner. The list of speakers also includes Hamlin Garland, Richard Burton, Clayton Hamilton, Leon H. Vincent, Kate Upson Clark, Augustus Thomas, Professor A. G. Carter Troop, John Cowper Powys, Louis U. Wilkinson, Barrett H. Clark, Alfred E. Martin, Charles Lawson, William English Walling, H. Charles Woods, Arthur Stanley Riggs, and others.

There have been some hot discussions over the place of Poe in English literature. One of the most urbane and delightful contributions to the argument is that of Professor Bliss Perry of Harvard in his new book: "The American Spirit in Literature." It is likewise a fine bit of dramatic description:

"I have sometimes imagined Poe, with four other men and one woman, seated at a dinner table laid for six, and talking of their art and of themselves. What would the others think of Poe? I fancy that Thackeray would chat with him courteously, but would not greatly care for him. George Eliot, woman-like, would pity him. Hawthorne would watch him with those inscrutable eyes and understand him better than the rest. But Stevenson would be immensely interested; he would begin an essay on Poe before he went to sleep. And Mr. Kipling would look sharply at him; he has seen that man before, in "The Gate of a Hundred Sorrows." All of them would find in him something to praise, a great deal to marvel at, and perhaps not much to love. And the sensitive, shabby, lonely Poe—what would he think of them? He might not care much for the

other guests, but I think he would say to himself with a thrill of pride: "I belong at this table." And he does."

"It was Plutarch who started the fashion in literature that developed centuries after him into the modern essay. Had it not been for Plutarch we probably would not have had the essays of Montaigne; and without these it is extremely doubtful whether Bacon's essays—at least as we know them—would have come into existence. But after Plutarch, Montaigne, Bacon, the form, or at least the spirit, of the typical literary essay underwent a radical change. Except in the notable case of Emerson, who used the essay as a vehicle for much of his transcendental philosophy, it became less learned, more 'literary.' Addison's *Spectator* was the first great example of the essay that does not concern itself with propaganda of any sort and that deliberately sets out to paint, with as light and humorous a touch as possible, the familiar, everyday things of life. The period immediately following Addison was rich in essayists of this type, and ever since then this Addisonian lightness and kindness have not been lacking in our literature. Charles Lamb is undoubtedly the king among these gentle essayists, and it would be hard to find his equal in the art of saying really memorable things in regard to matters that have, for most of us, merely a commonplace interest. Since the days of Elia the serious, propagandist spirit has encroached rather too much on this kind of writing to leave to it that carefree, joyous temper without which the true Lamb essay is not possible. But occasionally there does come a veritable gleam from those far-off golden days of mellow humor—and it sets us wishing that we might have more of it—the prose essay that does not aim to teach anything, either in morals, religion, philosophy, or politics, but that entertains simply by its good humor and by its felicitous way of expressing things that the average man has half consciously either felt or thought!"—*New York Times.*

Professor Brander Matthews has declared, and rightly, in his admirable "Study of English Versification," that there is no such thing as "poetic license." There are few poets, how-

ever, who at one time or another have not taken refuge in this somewhat meaningless phrase to cover up a halting rhyme or a prosodical vagary.

NEW BOOKS

CRITICISM.—*The American Spirit in Literature*, by Bliss Perry. New Haven: Yale University Press. *The Advance of English Poetry in the Twentieth Century*, by William Lyon Phelps. New York: Dodd, Mead & Co. *Horace in the English Literature of the Eighteenth Century*, by Caroline Goad. New Haven: Yale University Press. *Swinburne and Landor*, by W. Brooks Drayton Henderson. New York: The Macmillan Company. *Canterbury Pilgrims and Their Ways*, by Francis Watt. New York: Dodd, Mead & Co. *Motives in English Fiction*, by Robert Naylor Whiteford. New York: Putnam.

POETRY AND DRAMA.—*A Father of Women and Other Poems*, by Alice Meynell. Pamphlet. London: Burns & Oates. *The Sad Years*, by Dora Sigerson. New York: George Doran. *Representative British Dramas*, Victorian and Modern. Edited by Montrose J. Moses. Boston: Little, Brown & Co. *The Path of the Modern Russian Stage*, by Alexander Bakshy. Boston: John E. Luce Company.

BIOGRAPHY.—*Rupert Brooke*, by Edward Marsh. 12mo. New York: John Lane Company. *Reminiscences of Lafcadio Hearn*, by Setsuko Koizumi. New York: Houghton Mifflin. *A Writer's Recollections*, by Mrs. Humphrey Ward. New York: Harper's.

INSTRUCTIONAL.—*Every-Day Pronunciation*, by Robert P. Utter. New York: Harper's. *Notes for Young Writers*, by Walter Graham. New York: Harper's. *How Motion Pictures Are Made*, by Homer Croy. New York: Harper's. *The Social Letter: A Guide to the Etiquette of Social Correspondence*, by Elizabeth Myers. New York: Brentano's. *The Writing and Reading of Verse*, by Clarence E. Andrews. Philadelphia: Appleton's. *National Ideals and Problems*, by Maurice Garland Fulton. New York: The Macmillan Company.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

REPORT OF SPECIAL COMMITTEE ON HIGHER EDUCATION AND INDUSTRY

Closely in line with the War Department's recommendations to make the draft ages 18 to 45, with provision for training of the younger men, is the report of Secretary Lane's special committee on higher education and industry, just made public, wherein the nation's need for technically trained men is defined and a specific higher education program urged.

The committee, which consisted of Fuller E. Callaway, a financier of La Grange, Ga.; Samuel M. Felton, director general of military railways for the War Department, and President E. A. Alderman, of the University of Virginia, seeks to show how essential it is if the Government's far-reaching military plans are to be carried out successfully that the processes of higher education be maintained at the highest possible efficiency, especially those having to do with the future supply of men and women trained in scientific and technical subjects, including teachers in these fields.

That it is impossible to exaggerate the importance of engineering knowledge and skill in the broadest sense is the judgment of Secretary Lane's committee, not only directly in the conduct of military operations, but indirectly in the essential war industries, including agriculture. The report says:

The engineering problems confronting the United States are indefinitely greater than those of any other of the great nations. For an average distance of more than 4,500 miles, across the continents and the seas, we must transport all of the men, munitions and supplies which are to represent us in this great struggle.

Furthermore, the central powers prepared themselves for this conflict over a long period of years, and by this means determined its character to their own advantage in large measure. The loss by our allies of men of highly specialized training in the early stages of the war and the difficulties in the way of recovery leave this nation in the position of trustee of the only remaining sources of supply.

Pointing out how the War Department has already taken steps, through the establishment of the Student Army Train-

ing Corps, to utilize the higher educational institutions in training young men under 21, Secretary Lane's committee makes the following recommendations:

The people of the United States should recognize that the maintenance of the war strength of the nation in its full power demands the utmost efforts of all existing well-organized and adequately equipped colleges, universities, and technical schools. This means ever-increasing and more devoted bodies of students, as well as faculties.

Young people having the requisite qualifications should heed this urgent call of their country and apply themselves diligently, enthusiastically, and in increasing numbers to the task of preparing for the highest service of which they are capable. Wherever practicable, young men should at the same time join the Students' Enlisted Reserve and prepare for military service, in order to be ready for that call also when it comes.

Institutions of higher education should adjust their courses, so far as possible, to immediate war needs and to the demands which must inevitably come with the establishment of peace, and should develop especially those scientific and practical branches of study which are essential to the winning of the war, to the development of our industries and commerce, and to the accomplishment of the tasks of the civic and political life of the nation.

Educational institutions should use every effort to make the opportunities and privileges of training for public service accessible to all suitably prepared men and women of college age. In the cases of many worthy young men and women this will require some provision for assistance in meeting payments for tuition and laboratory fees and other necessary expenses of higher technical training.

FOOD AND THE SCHOOLS

The United States Food Administration, like other governmental agencies for winning the war, has sought the cooperation of the teachers and pupils of the schools in carrying out its program. That program has been based on an appeal to the intelligence of the people, looking to a voluntary support. The success of this appeal has been most gratifying, as the year's result clearly shows. The schools will be asked during the coming year to continue their help.

Cooperation with the colleges was the first step leading to the present program. It was the hope that they, through the departments of home economics or special courses, might give

to college women a sufficient training to enable them to be leaders in community food work. This hope proved well-founded. Forty thousand enrolled in the food courses. Twenty thousand certificates were issued to those completing the prescribed work. The lessons had been issued weekly in mimeographed form. Considerations of convenience and increased demand led to the decision to have the revised lessons printed. This was done. The book is published for the Food Administration on competitive bid by Houghton Mifflin Company, who will have the distribution of it. The price is 80 cents. The title of the manual is "Food and the War." The authors are Katharine Blunt, Ph. D., Professor of Food Chemistry, the University of Chicago, and Elizabeth C. Sprague, Professor of Home Economics, University of Kansas.

While the college lessons were being distributed, high school teachers began to ask that a suitable set should be prepared for high school use. To meet this increasing demand from the schools, it was decided to have a book prepared for teachers of high and elementary school, high school pupils, and the general public. This book is published for the Food Administration on competitive bid by Charles Scribner's Sons, who will have charge of its distribution. The price, it is stipulated, shall not exceed 25 cents. The title of the book is "Food Guide for War Service at Home." The authors are Katharine Blunt, of the University of Chicago; Frances L. Swain, of the Chicago Normal School, and Florence Powdermaker, of the United States Department of Agriculture. A laboratory manual for high school cooking classes is being published and will be ready about October 1. This is being prepared by Elizabeth C. Sprague, of the University of Kansas, and Genevieve Fisher, of Ames, Iowa.

The National Education Association Commission on the Emergency in Education and the National Education Association at the Pittsburgh meeting passed a resolution asking the Food Administration to prepare material for the schools and to call in a body of representative school authorities to advise as to the general policy toward the schools. The N. E. A. resolution is as follows:

The association recommends that the United States Food Administration prepare, in a form suitable for use in elementary schools, and particularly in the upper grades, lessons and material supplementary to existing courses which will promote the program of food conservation. It is further recommended that the Food Administration call to its assistance representative school authorities familiar with the capacities of children of the different grades to constitute an advisory council for the Food Administration in the preparation of material designed for school use.

In compliance with this request, an advisory council was appointed, as follows: William Bishop Owen, Principal, Chicago Normal College, chairman; Miss Adelaide Steele Baylor, 515 West 121st Street, New York City; Mrs. Mary C. C. Bradford, State Superintendent of Public Instruction, Denver, Colo.; Mrs. H. W. Calvin, Bureau of Education, Washington, D. C.; Philander P. Claxton, United States Commissioner of Education, Washington, D. C.; Mr. Randal J. Condon, Superintendent of Schools, Cincinnati, Ohio; Emma Conley, University of Wisconsin, Madison, Wis.; Mr. J. W. Crabtree, Secretary of the N. E. A., 1400 Massachusetts Avenue, Washington, D. C.; Miss Charlotte P. Ebbets, State Normal School, Santa Barbara, Cal.; Miss Genevieve Fisher, State Agricultural College, Ames, Iowa; Mr. John H. Francis, Superintendent of Schools, Columbus, Ohio (address, Bureau of Education, Washington, D. C.); Mr. E. G. Gowans, State Superintendent of Public Instruction, Salt Lake City, Utah; Miss Irma Gross, high school teacher, Omaha, Nebr.; Mr. Joseph M. Gwinn, Superintendent of Schools, New Orleans, La.; Miss Katherine M. Hardy, Supervisor of Household Economics, Public Schools, Dayton, Ohio; Mr. Frank M. Harper, Superintendent of Schools, Raleigh, N. C.; Miss Essie Heyle, Supervisor of Household Arts, Kansas City, Mo.; Mr. M. B. Hillegas, Commissioner of Education, Montpelier, Vt.; Mr. Linnaeus N. Hines, Superintendent of Schools, Crawfordsville, Ind.; Miss Emma S. Jacobs, Director of Domestic Science, Public Schools, Washington, D. C.; Mr. Fred L. Keeler, State Superintendent of Public Instruction, Lansing, Mich.; Mr. A. A. Kincannon, Superintendent of Schools, Memphis, Tenn.; Mr. Clarence D. Kingsley, High School Inspector, State House, Boston, Mass.;

Mr. Uel W. Lamkin, State Superintendent of Public Instruction, Jefferson City, Mo.; Mr. W. E. Maddock, Superintendent of Schools, Butte, Mont.; Mrs. Margaret S. McNaught, Commissioner of Elementary Schools, Sacramento, Cal.; Mr. Jesse H. Newlon, Superintendent of Schools, Lincoln, Nebr.; Mrs. Alice P. Norton, United States Food Administration, Washington, D. C.; Mrs. Josephine Preston, State Superintendent of Public Instruction, Olympia, Wash.; Miss Anna Richardson, Department of Household Arts, University of Texas, Houston, Tex.; Miss Grace Schermerhorn, Supervisor of Household Arts, 500 Park Avenue, New York City; Mr. C. G. Schulz, State Superintendent of Education, St. Paul, Minn.; Mr. M. P. Shawkey, State Superintendent of Free Schools, Charleston, W. Va.; Mr. Frank W. Simmonds, Superintendent of Schools, Lewiston, Idaho; Miss Jenny H. Snow, Supervisor of Household Arts, care of Board of Education, Tribune Building, Chicago; Mr. Reed B. Teitrick, Deputy Superintendent of Public Instruction, Harrisburg, Pa.; Mr. E. L. Thurston, Superintendent of Schools, Washington, D. C.; Mr. Robert H. Wilson, State Superintendent of Public Instruction, Oklahoma City, Okla.; Mr. Isaac O. Winslow, Superintendent of Schools, Providence, R. I.

Two books are in preparation for the elementary schools. They are being written by Eva March Tappan, for the upper grades, and Katharine Elizabeth Dopp, for the lower grades. Further notice of these books will be given at an early date.

The Food Administration and the schools are now in active cooperation on a definite school program of food conservation to win the war. All school teachers will welcome this practical and economical program.

BUILD FEEDING STATIONS FOR BIRDS

The summer is a good time to plan for feeding stations for the winter birds, just as the winter is the period for getting ready the spring nesting boxes. This is particularly true for parks and reservations, says the Department of Agriculture, which advocates the attracting of birds to such places.

Besides the enjoyment of having birds present in parks, there is the economic value of having them as enemies of plant

pests. They help to police the parks by reducing the insects that feed on foliage, and are peculiarly important, because the beauty and utility of parks largely depends on preserving the vegetation.

Birds' Place in City Parks

Such changes as may be made to attract birds to parks may also enhance the beauty or interest of the park itself, as in fountains and martin houses and other artistic nest boxes. Feeding stations may have sightly designs and be worked in as part of other park structures, and their presence adds not alone to the benefit of the birds, but to the pleasure and interest of thousands of lovers of nature. They are particularly pleasing to children, and instill the lessons of bird protection as opposed to the practices of bird destruction sometimes indulged in.

The Experience of Minneapolis

The value of such stations is attested by Theodore Wirth, Superintendent of Parks, in the city of Minneapolis. He says:

For the past five or six years we have maintained a number of feeding stations in various parts of our park system with very satisfactory results. I give a list of the birds which stay with us over winter. The permanent winter birds found in the vicinity of our parks are the chickadee, bluejay, white-breasted nuthatch, downy and hairy woodpeckers, and screech owl; winter visitors, the redpoll, tree sparrow, and junco; irregular winter visitors, the evening grosbeak, Bohemian waxwing, and snow bunting. It is safe to say that a large number of these species are staying in the parks on account of the food supplied them. The feeding of the wild birds in the parks is a great success, and will be continued.

Summer food should also be supplied in the form of berry-bearing shrubs, and the fall planting of these should be arranged for during the summer season. Those interested should send to Washington for Department of Agriculture Bulletin 715, "Attracting Birds to Public and Semi-Public Reservations."

Birds Help School Grounds

Birds have such an important part in the courses of nature study given in most schools and colleges that more should be

done, according to the United States Department of Agriculture, to attract them to school grounds or campuses.

Unfortunately, says the department, the campus, like the park, has suffered from too formal landscape gardening. Cropped hedges are not inviting to the birds, and wooded campuses, where formerly birds abounded, have been so filled with buildings, so gardened, and formalized that birds are now scarce. Some corner—preferably of original woodland and undergrowth, if that still exists—should be set aside and allowed to run wild as a bird sanctuary.

Birds an Educational Resource

In addition to the help that birds give as protectors of trees and shrubbery against injurious insects, they furnish on school grounds a distinct educational resource. There is scarcely an advanced school in the country that does not offer courses in bird study, and the study of birds out of doors is a necessary supplement to that in class-room and laboratory. For this reason, says the department, the educational need should be kept in view by those in charge of college and school grounds.

Plants which furnish bird foods should be added, nest boxes put up, and winter feeding carried on as an interesting and instructive part of the work in bird-study classes. It is further suggested that the teacher of ornithology should be called in to advise in relation to the planning and treatment of the campus.

Those who are interested in attracting birds to public and semi-public reservations can get a publication devoted to this subject by writing to the United States Department of Agriculture at Washington for Bulletin 715.

CURRENT EVENTS

CATHOLIC STUDENTS' MISSION CRUSADE

Representing 30 colleges and universities, 8 religious orders and missionary propaganda societies, 100 prelates, priests, and laymen were in session at St. Mary's Mission House, Techney, Illinois, from the 27th to the 30th of July and organized the *Catholic Students' Mission Crusade*.

Sixteen Catholic student organizations are now enrolled. The movement is already international. Its immediate aim is to enlist every Catholic students' organization in the United States and Canada and from other student bodies if necessary, so that the Crusade will become active in every institution of higher learning attended by Catholic students.

Right Rev. Bishop J. Shahan, Rector of the Catholic University at Washington, was elected President. Dr. F. J. S. Beckmann, Rector of Mt. St. Mary's of the West, at Cincinnati, who participated in all the meetings of the Convention, was elected chairman of the Executive Board, with Rev. A. L. Schumacher and Frank A. Thill of the same seminary as his associates. Rev. John Handly of the Paulist Fathers, who represented St. Paul's College, Washington, D. C., was appointed Field Secretary.

Student bodies are to form district governments, whose officers shall act as promoters of Crusade work, and convene annual district meetings. Date and place for occasional international conventions are to be fixed at each preceding convention. The next is to be held in Washington, D. C., in 1919. All Catholic student bodies are invited to send delegates. Place will be assigned on the convention program, for discussion and further organization of every movement and interest proper to Catholic students, with a view to forming a working union of all Catholic students in the United States whose number is estimated to be between two and three millions. Pupils of grade schools are not included in Crusade organizations, but will be educated and led in mission service by its members.

The Crusade program includes education of all students in mission facts and ideals, by means of lectures, correspondence with missionaries, mission-books and pictures and a Crusade

periodical. The second aim is promotion of systematic prayer and self-denial among students for spiritual support of the missions. The third is mission giving. The Crusade will not collect money for the missions, but will organize national efforts, to contribute quantities agreed upon beforehand and apportioned to each unit, after the manner of the war drives. Each giver is to send direct to the home of foreign mission or mission society of his choice. Every cent given is to be reported to the Executive Board, which will inspire and report progress and final success. The convention agreed to raise one million dollars in this way during the coming school year.

The objects of the convention were approved by Cardinal Gibbons who wrote, "I send my cordial blessing to the students attending the Convention and hope the conference will be crowned with success." Cardinal Farley wrote, "I wish your organization of the Mission Crusade every success and blessing. I pray that the Holy Ghost will guide your decisions and make your work abundantly fruitful." Cardinal O'Connell telegraphed, "I most heartily bless this apostolic movement; the cause of the Catholic missions must be made known and promoted. I earnestly wish the conference every success." Archbishop Mundelein of Chicago expressed deep regret that a previous engagement prevented him from attending the Convention and sent his cordial welcome and blessings.

The Convention was attended by Rt. Rev. Salvator Walleser, O. M. Cap., Vicar Apostolic of the Marianne and Caroline Islands, Rt. Rev. J. Rainer, V. G., President of St. Francis's Seminary, and Very Rev. Ignatius Weissbruch, O. M. Cap., of Washington, D. C. Archbishops, provincials of religious orders, rectors of universities and seminaries, and heads of mission propaganda in the United States will be invited to form an advisory board for the Crusade.

The movement originated nearly two years ago among the students of St. Mary's Mission House at Techny. They published a thirty-page bulletin in May, 1917, and a second in October. This contained cordial approbations from Cardinal Farley, six bishops, fifteen heads of educational institutions and eight Catholic papers and magazines. Thereupon the students at Techny, aided by students in fifteen other schools,

spent last year perfecting plans for the Convention. All expenses, including bountiful hospitality extended to the Convention itself, were borne by the Society of the Divine Word at Techny. The Maryknoll Mission House cordially participated and sent a delegate. Msgr. Joseph Freri, General Director of the Society for the Propagation of the Faith, regretting his absence, welcomed the Crusade as help he had long sought. Dr. J. F. McGlinchey, Boston director of the Propaganda, wrote: "I consider the Crusade one of the most important steps yet made to arouse interest in the great cause of the missions here in the United States. I believe the results in five years' time will be wonderful, greater than the most sanguine now expect." Msgr. J. J. Dunne, New York director of Propaganda, wrote, "we certainly have no hope for the future except in the students. The Crusade will result in untold good.

Lengthy suggestions were submitted and participation pledged by the Newman Clubs of the Universities of Wisconsin, Minnesota, California, Texas, Toronto, Pennsylvania, and the Federation of College Catholic Clubs in Conference this month at Cliff Haven, N. Y.

The Maynooth Mission to China, on receiving the Crusade Bulletin, started the movement in Ireland at once, enlisting enthusiastic aid from many Irish schools. Its representative appealed to the Crusade for affiliation in a world wide Students' Crusade.

CATHOLIC LAYMEN'S ASSOCIATION

An earnest patriotism and a fervent Catholicity marked the annual meeting of the Catholic Laymen's Association of Georgia at its annual convention in Atlanta on September 8th. The reports of the officers showed steady progress toward lessening anti-Catholic prejudice in the state. Rt. Rev. B. J. Keiley, head of the diocese, was one of the speakers and congratulated the laymen on the work they were doing and the progress made during the year and a half the organization has been in existence.

One of the speeches best received was that of Col. P. H. Callahan, of Louisville, Ky., head of the Religious Prejudices

Commission of the Knights of Columbus and organizer of that order's war activities. So fine an impression did this gentleman make on the meeting that he was unanimously elected honorary vice-president. Mr. Thomas F. Walsh of Savannah was elected president and the other officers succeeded themselves.

**A PLEA FOR PEACE AND FRIENDSHIP AMONG CATHOLICS AND
PROTESTANTS**

Catholics and Protestants together settled America. Together, they laid the forests, drained the swamps and plowed the land. They fought together in the battles of the Revolution. They stood side by side in the Conventions and Congress that secured the liberties of the people. Why should they now suffer self-seeking men to betray them into hatred for one another?

When America outgrew her Colonial limits, Catholics and Protestants, side by side, faced the toil and danger of pioneer life. State after State was carved out of the great West. City after city arose. Railroads crossed the broad wastes and bridges spanned the deep streams. And all was the joint work of Catholics and Protestants. There is no State but where they live together, vote together, do business together; no city but where their Churches together lift their spires toward the same Heaven; no railroad, telegraph, express and hardly a mill, factory or mine but where their money and their interests are joined hand in hand. Then why should Catholics and Protestants not continue to live together in peace?

When America was convulsed with a great civil war, Catholics and Protestants stood shoulder to shoulder. Together they camped in the swamps, marched together in the wilderness, prayed, fought, suffered, and their dust lies mingled upon every battlefield of that desperate war. And when peace was come, together they set about peaceful pursuits, "with charity towards all and malice towards none." Why, then, can they not preserve that peace among themselves in the spirit of Him who, living and dying, enjoined upon all men to "Love one another"?

The American Constitution and the Constitutions of each State, guarantee liberty of belief and worship. Catholics and

Protestants in joint assembly wrote these guarantees. Why now listen to the designing men who try to violate them?

Today, in every section of the land, in every city and township, in almost every hamlet, Catholics and Protestants are living together as neighbors and friends. Why permit this friendly relation to be disturbed by uncharitable, un-Christian and un-American appeals to prejudice, passion and ill-feeling?

Tomorrow, as today, and for generations to come, Catholics and Protestants must live together as neighbors. Shall it not be also as friends?

For information regarding Catholics and their position on public matters, belief, etc., address Catholic Laymen's Association, Augusta, Ga.

REVIEWS AND NOTICES

Schools of Tomorrow, by John Dewey and Evelyn Dewey.
New York: E. P. Dutton & Co., 1915. Pp. 316.

This volume, like "A Schoolmaster of the Great City," is an attempt to give a realization of the difficulties which must be faced by the teacher who would attempt to put into practice a theory of education which is at variance with the school practices of preceding decades. At first sight it may seem a comparatively easy thing to reduce to practice a thoroughly intelligible educational principle the validity of which is fully demonstrated. The child will not oppose the attempt, for he has not known the methods previously in use. But the case is otherwise with the rank and file of the teachers employed; their art of teaching is based largely on imitation. It can be truthfully said of only a small percentage of our teachers that their method springs from their own intelligence; it has simply been copied from others. And as to the parents, the case is still worse. The golden age of their youth has already been glorified in their eyes, and they do not understand, and therefore have no sympathy with the newer methods which base their claim, not upon custom and tradition, but upon the laws of the mind and upon present social and economic conditions.

We should remember that psychology and the social sciences, however necessary to the educator as the basis of his theory, do not and cannot constitute the staple of his professional education. The thing expected of the teacher of today is precisely to reduce to practice the body of theory established by modern science. He must learn how to face the difficulties represented by the over-conservative teacher and the unsympathetic parent.

The educator of today readily admits the necessity of getting away from the old formal drills, and a variety of experiments are being tried in the hope of finding a working method for the accomplishment of these ends. This page of "Schools of Tomorrow" is very familiar to all who are interested in the movement:

"Schools are trying all sorts of experiments to make the work in English concrete. The text-book method of teaching

—learning rules and definitions and then doing exercises in their application—has proved unsuccessful. Every teacher is familiar with the story of the boy who wrote 'I have gone' on a piece of paper fifty times, in order to impress the correct form on his mind, and then, on the bottom of the page, left a note for the teacher, beginning 'I have went home.' A purpose in English work seems absolutely necessary, for the child sees no gain in efficiency in the things he is most interested in due to progress in isolated grammar or spelling. When the progress is brought about as a by-product of the scholar's other work, the case is quite otherwise. Give him a reason for writing, spelling, punctuating, and paragraphing, for using his verbs correctly, and improvement becomes a natural demand of experience. Mr. Wirt, in the Gary (Ind.) schools has found this so true that the regular method required by the state curriculum has been supplemented by 'application periods in English.' In these hours the class in carpentry or cooking discusses the English used in doing their work in these subjects, and corrects from the language point of view any written work done as part of their other activity. A pupil in one of these classes who had been corrected for a mistake in grammar was overheard saying, 'Well, why didn't they tell us that in English?' To which her neighbor answered, 'They did, but we didn't know what they were talking about!' In some schools, as in the Francis Parker School, Chicago, and in the Cottage School, at Riverside, Ill., English is not taught as a separate subject to the younger grades, but the pupils have compositions to write for their history lessons, to keep records of their excursions, and of other work where they do not use textbooks. The emphasis is put on helping the child to express his ideas, but such work affords ample opportunity for drill in the required mechanics of writing. Grammar no longer appears as a separate subject in the Chicago public school curriculum; the teacher gives a lesson in grammar every time anyone in the class-room talks and with every written exercise."

The trend of the doctrine presented here is clear and its validity is unquestionable. It must be embodied in the effective teaching of religion as thoroughly as in effective teaching of English, and the same may be said of other subjects. But

while all this is true, we still have a long way to go before the ideals can be realized in the elementary schools of the country, whether public or parochial.

THOMAS EDWARD SHIELDS.

Religious Communities of Women in the New Code of Canon Law: Being a brief statement of things they ought to know. Compiled by a Friar Minor of the Province of the Sacred Heart. Pp. 43. St. Louis, Mo. 1918. Published by the Librarian, 3140 Meramec St. Price 50 cents. Postage extra.

This timely and important brochure aims at bringing to the knowledge of religious communities of women those portions of the New Code of Canon Law which they ought to know. First of all, attention is called to Canons 489 and 499, which are very important, inasmuch as the former annuls in the Rules and Constitutions of all Orders and Congregations whatever is contrary to the enactments of the New Code, while the latter recalls the obligation of obeying the Holy Father entailed by the vow of obedience—something which has never before, perhaps, been so forcibly set forth in the laws of the church. Certain terms are then explained, such, for example, as "religion" which, we are told, may now be applied to an institute in which no solemn or perpetual vows are made. The formalities to be observed in the erection or suppression of any establishment belonging to Religion are next dealt with. The fourth article treats of "Government" under two headings—Superiors and Chapters. The rights which the church grants to the Ordinaries of Dioceses in regard to Religious Communities "*uris pontificii*," "*juris diocesani*" and to monasteries of nuns are treated of briefly but distinctly. Some particular duties of Superiors "from within" are also dealt with in like manner. The fifth article has to do with the rights and duties of the Visitor and with the obligations of those who are subject to Visitation. In the articles on Confession, Manifestation of Conscience, and Holy Communion we find what the text of the New Code retains of the Decrees "*Quemadmodum*," "*Sacra Tridentina Synodus*" and "*Cum de Sacramentalibus*." The article on the Last Sacraments is

concerned with the question of their administration. What is said on the subject of Councillors and Economy in Religious Communities is deserving of particular notice. The article on Temporal Administration calls attention to several alterations and amplifications with respect to the Decree "*Inter Ea.*" The conditions required for the admission of Postulants, for their reception into the novitiate and for the profession of novices, are dealt with in the article on Admission, which points out not a few important changes regarding the Decree "*Ecclesia Christi*" and the declarations concerning it. Other subjects treated of in subsequent articles are the Obligations and Privileges of Religious: Enclosure, the sending of letters and the collecting of alms, the Egress or Dismissal of Religious, the procedure to be followed if a Religious joins another congregation, the laws of fasting and abstinence, etc., etc. Taken as a whole, the present brochure affords a careful, clear and concise summary of all those sections of the New Code of Canon Law which relate to Religious Communities of Women, and it is, therefore, of the utmost value.

P. R.

History in the Elementary School, by Calvin Noyes Kendall and Florence Elizabeth Stryker. Boston: Houghton Mifflin Company, 1918. Pp. ix+135. 8vo, cloth, 75c.

The following topics are discussed: The value of history in the elementary school; the history story in the primary grades; the biographical story in the primary grades; the use of the history text-book; the assignment of the lesson; the study recitation; the use of outside reading; the recitation; the use of the outline; the use of illustrative material; dramatization; debates; relation of history to geography; concerning English; concerning holidays.

Speech Defects in School Children and How to Treat Them, by Walter Babcock Swift. Boston: Houghton Mifflin Company, 1918. Pp. ix+129. 8vo, cloth, 75c.

Teachers are frequently baffled by such pronounced speech defects as stammering and do not know where to turn for guidance. Every teacher could render valuable service to the

children by correcting a multitude of minor speech defects to be found in any elementary classroom. The little volume before us will be found invaluable. It is rich in facts and methods for the correction of speech difficulties. We quite agree with the editor: "So much practical information on speech correction has never before been made accessible in such handy form." It is well to note also that the information is presented by an authority on the subject.

Elementary Course in Differential Equations, by Edward J. Maurus. Boston: Ginn and Company. Pp. vii + 51. Price 72c.

An easy introduction to differential equations as part of a course in integral calculus, intended primarily for first and second-year students in engineering courses. Its chief features of excellence are: Simplicity of language; abundance of problems; solution of a problem under each case, lack of complexity in answers. The book grew in the classroom, as the present works on the subject have proved either too rigid or too extended for the limited time at the teacher's disposal. With few exceptions the problems are new, though fashioned after the old models, and serve as a review in both differential and integral calculus.

The Pedagogics of Jesus, by Harrison Meredith Tipsword. Boston: Richard G. Badger, 1916. Pp. 251.

It is passing strange that the Christian world should have studied and analyzed so carefully through so many centuries the statements of Jesus as preserved in the gospel without having made more systematic attempts to discover the science and art of teaching embodied in His methods. The development of modern psychology has revealed a number of valuable principles for the guidance of the teaching process, but the teaching of Jesus and the organic method embodied in the liturgy of the Church furnish incomparably the best illustration of these principles to be found in pedagogical literature. Attention has been repeatedly called to this fact in recent times by educators who are Agnostics, as well as by those who are faithful followers of the Master.

Bishop Kephart, in his introduction to this volume, asks:

"What is more appropriate than that, while we study the truth He taught we should study also the qualifications, the methods, and the aim of the Teacher, that we may learn from the divinest source the conditions of successful teaching?" Jesus taught in another age people living under a different civilization and controlled by ideals that are far removed from those of today. Such circumstances manifest the need of adjustment in the concrete work of the teacher, but the underlying principles of method are in no way affected.

Dr. Tipsword has rendered a valuable service to the teaching public. It is needless to add, however, that he but little more than touches the field and it is to be hoped that others may follow his example.

T. E. E.

The Third and Fourth Generation — An introduction to Heredity, by Elliot Rowland Downing. Chicago: The University of Chicago Press, 1918. Pp. xi+164.

This little volume is a popular treatment of eugenics. It is intended for young people of high-school age, and contains a non-technical explanation of Mendel's law and its application to the human family.

The Influence of Age and Experience on Correlations Concerned With Mental Tests, by Edward Safford Jones. Baltimore: Warwick & York, 1917. Pp. 89.

This little volume constitutes No. 22 of Educational Psychology Monographs, and, like the other volumes of the series, presents research work of value to the trained educator.

The Picture Completion Test, by Rudolf Pinter and Margaret M. Anderson. Baltimore: Warwick & York, 1917. Pp. 101.

The last few years have witnessed a great expansion in school surveys and in the application of various tests and measurements to the children's mental capacity and to their progress. As was to be expected, much of this work was quite useless, owing to the lack of adequate preparation for such work on the part of those who undertook it. The value of the present

volume lies, in large measure, in the fact that it supplies a concrete illustration for the application of a single test with something over fifteen hundred children. The volume constitutes No. 20 of Educational Psychology Monographs.

Memory and the Learning Process, by Darwin Oliver Lyon.
Baltimore: Warwick & York, 1917. Pp. 184.

"The present work is the outgrowth of experiments on memory that I have been conducting since the year 1906. The first experiments performed were somewhat limited in character, being made solely with the view of ascertaining the relation existing between facility of learning and tenacity of impression." This sentence, taken from the author's preface, discloses the central character of the work, which he defines a little later on as follows: "We merely pretend to discuss the learning process from an educational point of view, and trust at the same time that the conclusions we have drawn from the various experimental data may be of some practical use to the teacher."

Home and School Gardening. by Kary Cadmus Davis. Philadelphia: J. B. Lippincott Company, 1918. Pp. xvii+353. 8vo, cloth. \$1.28.

This text-book is designed for the use of young people, and contains plans, suggestions, and helps for teachers, club leaders and organizers. The desire to cooperate with the Food Administration led to the making of tens of thousands of gardens last season. If a very large percentage of these failed to prove economic successes, the reason is to be found in the inadequate knowledge of the amateur gardeners. This might readily be remedied by a perusal of the volume before us, which contains sufficient instruction in non-technical language to earn success. Moreover, the effects on the mental and moral life of the children of carefully planned garden work are of much greater value than the financial reward.

Class-room Method and Management, by George Herbert Bett. Indianapolis: The Bobbs-Merrill Company, 1917. Pp. viii+386.

"The present work sets itself the rather ambitious task of seeking out and organizing the underlying principles that govern all good method. For method can be placed on a rational basis. In its broader aspects it rests on perfectly definite and simple principles. These principles can be clearly defined. They are easily grasped and may be intelligently applied to the teaching of any subject. Not content with a theoretical statement of these general principles of method, the treatment carries them across to the work of the class-room and applies them definitely and concretely to the teaching of the common-school subjects."

Learning to Earn, a plea and a plan for vocational education, by John A. Lapp and Carl H. Mote. Indianapolis: The Bobbs-Merrill Company, 1915. Pp. xiv+421.

The trend towards vocational education had set in some years before the opening of the world war. During the past two decades a great deal of dissatisfaction has been expressed with the public schools of the country because of their failure to adjust the great mass of the children of the people to the environment which they enter on leaving school and to give them adequate preparation for their life work. In the introduction to the present volume William C. Redfield, Secretary of Commerce, pleads for a combination of vocational with academic training in our schools. "Therefore, this book is to be commended as a thoughtful study concerning things that are greatly needed among us, and as giving an impetus to thought that can only be helpful. None of us can be satisfied to allow things to remain educationally as they are; to permit our children to go out into a life which is a blind alley; to reach a mental 'impasse' before maturity is well begun. The path of danger lies that way, and he renders a service to his country who calls a halt and directs our thinking as to how we may avoid the peril. There can be no doubt that when we come to realize the need for greater extensiveness of training for the work of life, both for men and women, we shall take

the steps which shall make that not only possible but certain.
To this happy progress this book points the way."

The march of events since this book was written calls still more emphatically for a thoughtful and thorough reconstruction of our educational work.

T. E. S.

Plane Geometry, with Problems and Applications, by H. E. Slaught and N. J. Lennes. Revised Edition. Boston: Allyn and Bacon, 1918. Pp. viii+310.

Chemistry in the Home, by Henry T. Weed. New York: American Book Company, 1915. Pp. 385.

New Latin Grammar, by Charles E. Bennett. Boston: Allyn and Bacon, 1918. Pp. xvi+287.

Business Arithmetic, by C. W. Sutton and N. J. Lennes. Boston: Allyn and Bacon, 1918. Pp. vi+466+8.

Our America, The Elements of Civics, by John A. Lapp. Indianapolis: The Bobbs-Merrill Company, 1916. Pp. 399.

A Greek Grammar for Schools and Colleges, by Herbert Weir Smyth. New York: American Book Company, 1916. Pp. xiv+492.

School History of the United States, by Albert Bushnell Hart. New York: American Book Company, 1918. Pp. 505+xxxiv. 8vo, cloth. Price, \$1.

The Essentials of Logic, by R. W. Sellars. Boston: Houghton Mifflin Company, 1917. Pp. vii+349. 8vo, cloth. Price, \$1.69.

Third-Year Mathematics for Secondary Schools, by Ernest R. Breslich. Chicago: The University of Chicago Press, 1917. Pp. xviii+369.

A History of the United States, by John Holliday Latane. Boston: Allyn and Bacon, 1918. Pp. xiii+589+28.

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THE WAR AND SCHOOL ATTENDANCE

One of the most noticeable things at the time of America's entrance into the war was the promptness with which the educational authorities of the country offered themselves and their institutions to the Government for whatever service could be rendered. From all sides, from educational bodies of a national character, from large and important institutions and prominent educators, came almost immediate expressions of eagerness to do all that their organizations or institutions could in the national emergency. Not less noticeable, however, was the fact that these representatives of the educational world did not know what best they could do for the national cause in the present circumstances. To the layman this admission must have been somewhat surprising. He knows that American educators are not wanting in powers of observation, and, to say the least, possess as much knowledge of world events as any other class of citizens; yet, three years after the great war had gripped most of the world, when many of its lessons were matters of history, they appeared not to know the one lesson most directly affecting themselves and which had long since been learned by their colleagues abroad.

The educators' patriotic offers were promptly acknowledged by the Government and in some instances accepted by the President personally, the general reply being that the educator's best service to his country was to keep the schools to the utmost of their efficiency. Like the mechanic who tried to enlist and was returned to his bench in the munitions factory, the educator was sent back to desk and classroom. But, as a

matter of fact, he returned to face a new situation; his tasks were no longer the same; entirely new conditions confronted him, for no phase of our common life was more promptly and directly affected by the war than that represented by the schools.

Upon the very declaration of war, long before the draft became operative, the schools were affected. The student bodies immediately began to dwindle, and before the end of that school year new conditions had set in. The changes it effected were more noticeable in the following fall, when all the larger institutions of college and university grade showed a registration in the upper classes far below that of the previous year.

Within the schools other changes were also noticeable. In the great universities military instruction and drill under official direction began at once. In many instances the Government overtook laboratory space or designated the technical schools for the preparatory courses of army scientists and technicians. Those under military age in many institutions enrolled in the food army and spent their vacation on the western farms to relieve the shortage of labor and contribute their most to the general welfare. In short, while the educator was sent back to his usual tasks, the situation had changed, and some of the war's effects had already set in.

Nor did the change affect higher education alone. From college and university it worked down to the high school, and even the elementary. One of the chief reasons, perhaps, was the shortage of labor, which has meant a necessary appeal to youths and boys to fill up the vacancies in the shops and trades. High wages have tempted boys to leave school even in instances when neither by enlistment nor draft had the family been deprived of wage-earners. This has gone on in certain industrial centers to a greater extent than most realize.

Now, almost simultaneously with the enforcement of the major draft, the colleges and universities open the scholastic year with a student army estimated at 255,000, and anyone who has seen the introduction of the new arrangements knows that these Student Army Training Corps are veritable camps. Along with this, more facilities for meeting the military needs in laboratory and engineering work have been taken over by

the Government; in short, military activities have been inaugurated in American higher schools on perhaps the largest scale in the history of any modern country. The educator's task in this department has been one of immediate adjustment to the changed conditions.

In the lower schools there has been just as real a change and corresponding adjustment, although, perhaps, it has not been as visible as in the higher. The war brought first a new and vital topic into school life. Children had to be informed of it, not only as to fact, but as to purpose. As was natural, the school became the information and news agency for the millions of embryo citizens, and it was not long before direct appeal was made to the latter to participate in the contemporary movements which the conflict has called forth.

It has been the school's office and duty to set the youthful mind aright on the question of conservation, to give that intelligent appreciation of the imperative necessity of economy in the individual, if the nation's power is to be used to the fullest. The public movements, consequently, in behalf of food and fuel conservation, in the interest of saving through Thrift and War Savings Stamps, have been as familiar to the school child as the citizen. Added to this was the patriotic and enthusiastic embrace by the child of the Red Cross activities, in many of whose drives the school children and their teachers took no inconspicuous part.

There has, therefore, never been any, even the slightest, doubt of the school's part in the war, whether this has meant the higher institutions or the lower schools. From the first days of volunteering their services to the present time, one year and a half after our entrance into the war, the schools of every grade have everywhere enthusiastically responded to the demand for direct service. Naturally, there has been a desire to do more than has been done. The government officers have had every evidence of it. Commissioner Claxton, for example, on May 22, 1917, said: "Many officers and teachers of all grades and kinds of schools have appealed to the Commissioner of Education for advice as to what policy should be pursued by the schools during the war. It is, I believe," he says, "the desire of those responsible for the policies of the schools that

they be made to serve the country most effectively in its time of need, and that in doing so they shall not fail in their great task of preparing for citizenship and for service to society, State and Nation in the future." Because of this, he recommended the publication by the Government of the pamphlet, "Suggestions for the Conduct of the Educational Institutions During the Continuance of the War, to the end that their educational efficiency may not be lowered, and that they may render the largest amount of service, both for the present and for the future." The general burden of the pamphlet is that, apart from the immediate and direct assistance which the schools of certain grade, as the universities and technical schools, may render the Government in the conduct of the war, "schools and other agencies of education must be maintained at whatever necessary cost and against all hurtful interference with their regular work, except as may be necessary for the national defense, which is, of course, our immediate task, and must be kept constantly in mind and have right of way everywhere and at all times. From the beginning of our participation in the war, we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct.

"If the war should be long and severe, there will be great need in its later days for many young men and women of scientific knowledge, training and skill; and it may then be much more difficult than it is now to support our schools, to spare our children and youth from other service and to permit them to attend school. Therefore, no school should close its doors now or shorten its term unnecessarily."

He further recommended that all schools of whatever grade should remain open, with their full quota of officers and teachers. In August of the present year he came forward with the same advice more emphatically reiterated. "The President of the United States," he says, "and all who are most closely connected with him in the administration of the Government, and who are therefore most responsible for the conduct of the war, have frequently expressed the opinion that all schools—elementary schools, high schools, colleges, and universities—should be kept up to their normal standard of efficiency during

the war; that school-attendance and child-labor laws should be rigidly observed, and that all boys and girls who are prepared for it and can possibly do so should attend high school or college as a patriotic duty, unless called for some services which cannot be done so well by others. So frequently have they expressed this opinion and so constantly have they urged in effect, as the President has urged in so many words, that 'no boy or girl should have less opportunity for education because of the war,' that this has come to be known as the policy of the Administration on this subject.

"I wish to impress upon all school officers and teachers and upon all men and women of influence in their States and local communities the importance of doing all they can to make all the people understand this policy and to create such sentiment for it as will compel the fullest possible compliance with it. For this a higher sense of devotion to duty will be necessary than would be needed in normal times, because of the many temptations for other forms of service which are for the time more attractive."

And, again: "Every public officer entrusted with the support of public schools should know that Europe's lesson to the United States as a result of the war is *to keep the schools going*; to make education during and after the war better and more effective than it has ever been. There are before us now just two matters of supreme importance—to win the war for freedom, democracy, and peace, and to fit our schools and our children for life and citizenship in the new era which the war is bringing in."

France's message was reported by John H. Finley, Commissioner of Education of New York State, in his Report on French Schools in War Time, is as follows: "Do not let the needs of the hour, however demanding, or its burdens, however heavy, or its perils, however threatening, or its sorrows, however heartbreaking, make you unmindful of the defense of tomorrow, of those disciplines through which the individual may have freedom, through which an efficient democracy is possible, through which the institutions of civilization can be perpetuated and strengthened. Conserve, endure taxation and privation, suffer and sacrifice to assure to those whom you

have brought into the world that it shall be not only a safe but a happy place for them."

From England comes the message and warning of H. A. L. Fisher, President of the English Board of Education: "At the beginning of the war, when first the shortage of labor became apparent, a raid was made upon the schools—a great raid, a successful raid, a raid started by a large body of unreflecting opinion. The result of that raid upon the schools has been that hundreds of thousands of children in this country have been prematurely withdrawn from school and have suffered an irreparable damage—a damage which it will be quite impossible for us hereafter adequately to repair. That is a very grave and distressing symptom."

The above is corroborated by the Report of the English Committee on Juvenile Education in relation to employment after the war: "Any inquiry into education at the present juncture is big with issues of national fate. In the great work of reconstruction which lies ahead there are aims to be set before us which will try, no less searchingly than war itself, the temper and enduring qualities of our race; and in the realization of each and all of these, education, with its stimulus and discipline, must be our stand-by. We have to perfect the civilization for which our men have shed their blood and our women their tears; to establish new standards of value in our judgment of what makes life worth living; more wholesome and more restrained ideals of behavior and recreation; finer traditions of cooperation and kindly fellowship between class and class and between man and man. These are tasks for a nation of trained character and robust physique, a nation alert to the things of the spirit, reverential of knowledge, reverential of its teachers, and generous in its estimate of what the production and maintenance of good teachers inevitably cost."

All this advice, direction and appeal from the President and the highest spokesman of the Government in education has been meant in the first instance for the educators and teachers and through them for the public at large. Apparently, it was very much needed, and the fruits of it are already visible. From all sides come reports that the campaign for school attendance has been successful. The universities and colleges have in the army camps alone 253,000 young men, and attend-

ance at public and private high schools is reported to be above that of last year. The work of maintaining the campaign now remains. There should be no falling off during the year. And at this point the teachers should be peculiarly effective in influencing their students and enabling them to see the wisdom and patriotism of continuing study and preparing for technical and professional careers.

It is inevitable, however, that many will be obliged to leave school. Our Catholic educators can be relied upon to do all that is possible to further the campaign for attendance. Will they be ready to meet the other necessity of caring for those who leave prematurely without having finished even the elementary grades?

Already voices have been raised to make continuation courses for such children of obligation. Indeed, the continuation course, or part-time arrangement, seems to be the readiest and most satisfactory means of meeting the situation. Catholic schools have not attempted this phase of school work on any general or systematic scale, but some attempts have been made whose success may prompt other endeavors in the future.

Classes in these instances were held at night, after the plan of the night schools. Instruction was limited to the grammar-school curriculum, but future plans embraced high school and commercial work.

The greatest difficulty was that of securing teachers. It has seemed too much to ask those who have labored throughout the day to serve again at night, especially in the case of religious whose day begins early and includes the regular offices of conventional life. Volunteer teachers with some experience were asked for, and a sufficient number responded.

The experience of one large eastern diocese is both instructive and stimulating. To quote from the report of the superintendent of schools, which has just appeared: "It is everywhere recognized that the activities of the school should not be confined to the hours of actual class work. The school should be the center of the social life of the parish, should be a community center as far as the parish is concerned. Put on the lowest possible basis, it is an economical error to invest \$100,000 in a school building and then utilize that building for but a small percentage of the parish. The school should be a public parish

building and used to the advantage of the entire parish and for the whole Catholic community. That this is feasible has been established beyond all doubt by the social service work conducted in several parishes. Four centers were in cooperation last year—St. Joseph's School, Bloomfield; St. Paul's Cathedral, Holy Rosary, and St. Peter's, North Side. Nearly 2,000 pupils were enrolled, and seventeen races and languages were represented; 111 teachers conducted 45 classes. In six centers settlement work was done among the smaller children. The classes were held in the parish school buildings; 600 pupils were instructed by 70 teachers. The work is conducted by experienced and professional teachers; normal classes have been instituted to train volunteers, and thus a constant supply of competent teachers is ensured. Classes were held in the various English branches, stenography and typewriting, sewing, millinery, singing, dramatics, physical culture, elementary English for girls of foreign parentage, and in a variety of other useful and cultural subjects. A large percentage of the attendance consisted of girls of foreign birth who had not had the advantage of a complete American education. The work is a voluntary one—an offering to the Church and the State under the aegis of the parish school. The example of these four centers could be emulated in many parishes of the diocese: the cause of the Catholic Church and of Catholic education would be the gainer.”¹

Is it not possible that other superintendents have experience or views on this matter which would be of general interest and help either in the way of stimulating further advances along this line or suggesting others? In the interests of our common cause, they are urged to set them forth.²

It is evident that continuation work immensely enhances the value of a Catholic school. In a very particular sense it makes the school an additional force in the new citizenship and Americanization movements, and enables it to grasp an opportunity for patriotic service which should not be allowed to pass.

PATRICK J. McCORMICK.

¹ Fourteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh, 1917-1918, page 20.

² The editor cordially extends an invitation to Catholic superintendents, principals, and teachers to use the pages of the Review for any further discussion of this important subject.

THE CATHOLIC UNIVERSITY OF AMERICA

It is with great confidence that I send forth my annual appeal to our faithful Catholic people in every diocese of the United States in favor of the Catholic University of America. The usual time, the First Sunday of Advent, has been set aside by our Holy Father for this purpose, and it is my ardent desire that every Catholic man and woman will contribute generously on that day to the support and growth of our highest educational enterprise.

Every day of the great war exhibits the wisdom of those good men who laid so deeply at the National Capital the foundations of this supreme work of American Catholicism. It has become the center of our broadest activities, the site from which have gone forth the inspiration, the knowledge, and the energy indispensable for our Catholic national action. Our Catholic charity workers in every diocese have found in its professors the most helpful guides, and its buildings have been thrown open to them for all larger needs of direction and cooperation.

We have been happy to place the entire University at the disposal of the National Government for the period of the war, and it has taken us at our word. Our buildings have housed this year the Naval Paymasters Corps, a body of nearly six hundred young officers trained by the naval authorities for the comfort and welfare of our sailors on every transport that crosses the ocean.

The Martin Maloney Chemical Laboratory, gift of a generous and far-seeing benefactor, has been turned over to the military authorities for most important chemical researches, and sixty government chemists are daily using its facilities with the most wonderful results for the success of our soldier boys on the war-stained fields of France.

About five hundred young men of the Students' Army Training Corps are daily being formed at the University by the military authorities for the purpose of creating a large body of intelligent and devoted army officers. If we had room, we might have taken in over one thousand young men.

A large percentage of our lay professors and some of our ecclesiastical professors have been called by the National Government to set aside their work as teachers and give all their time and ability to the needs of the nation. In other ways also the Catholic University has cooperated cordially and efficiently in the enormous task of winning the war, and thereby placing our people and our institutions beyond all fear of danger from foreign foes. I am truly proud of the war record of the Catholic University, and I gladly commend it to the gratitude of our Catholic people. Without this great institution, we should have had, in these crucial days, no national Catholic center at Washington, visible and active as the center of our Catholic educational thought and power, our charitable activities for the soldiers and sailors, and our Catholic devotion to the glorious success of our millions of brave defenders by sea and land.

After this war our American Catholicism will need the highest type of leadership, in order to deal successfully with the great religious, social, and economic situations developed by the new conditions in which our lives shall be cast. Our Holy Father, the American episcopate, our clergy, and our faithful laity look to the Catholic University as a natural source of this leadership. We all feel that the war is raising the souls of millions of our non-Catholic fellow-citizens to higher ranges of thought. We may not expect a complete adhesion to our Catholic social principles, but we rightly look forward to a greater respect for those immemorial convictions of right, justice, and liberty for which we are struggling; to a more sympathetic study of that sane and reasonable philosophy of thought and life for which the Catholic Church has always stood; to a fairer study of the great historical situations of the past in which the Catholic Church defended herself on moral grounds identical with those on which the American people now stand. More than ever we shall need a young clergy and laity solidly trained along the highest lines of Catholic thought and able to express themselves with broad learning, irresistible logic, and the eloquence of profound conviction. Perfectly trained in the national capital, these young men will go forth

from year to year as the best exponents of our holy religion and our intense patriotism.

Already the twelve colleges of the religious orders and the four large halls of the secular or undergraduate youth are sending out every year many ardent and energetic young priests and young laymen of this kind, who are quickly absorbed by our Catholic people in all parts of the Union.

The Catholic University is doing much for our women in the way of higher studies by its fostering care of Trinity College, where hundreds of our young ladies follow graduate courses under the direction of University professors, and return to bless the homes and communities whence they came. Our Sisters College is rendering an incalculable service to the parochial schools and to the academies of our teaching sisterhoods. Both these colleges have a student body of over four hundred women, and are a true glory of Catholic female devotion to learning and social progress.

Naturally, the many activities of the Catholic University call for an increasing annual outlay; new buildings must be erected, more professors secured, a larger equipment provided, in order to care for the ever-increasing body of students from all parts of our country. I know that our people have been most generous in the purchase of Liberty Bonds and in their contributions to the war drive. But I know also that the Catholic University is very dear to them, and that, in view of the general prosperity, they will not be unwilling to give generously to the great Catholic work of education at Washington of which today non-Catholics speak with the greatest respect, and which appears to them as typical of our Catholic devotion to every branch of learning and our readiness to make great sacrifices at all times in its favor.

Since my last appeal to our Catholic people for their cordial support of the University, two of its original founders, Cardinal Farley and Archbishop Ireland, have been called to their reward, and with them passes away almost entirely the generation of far-seeing and courageous men who laid so deeply its foundations. Divine Providence has spared me to celebrate the golden jubilee of my episcopate, whose chief service I firmly believe to have been the creation of our pontifical University

at the National Capital. That it may grow regularly in numbers and influence is my ardent prayer, being profoundly convinced that no institution offers greater security for the preservation and the diffusion of our American Catholic faith and temper. For that reason, may God bless abundantly all those who contribute to its support and growth or who remember it generously when disposing of their earthly goods.

JAMES CARDINAL GIBBONS, *Chancellor.*

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

The movement towards attaining and improving vocational education in the state schools has made rapid progress in the last two decades. It grew from the conviction that the large majority of pupils received no adequate preparation for their life-work, as only a small percentage availed themselves of the opportunities afforded by secondary schools. The danger to which a large number of these children was exposed after leaving school at an early age, grew to be a menace to individual and industrial development. Many educators sought the remedy for this evil in a radical change of the educational system, and a course of study so arranged as to afford to the pupils a preparation for their career. On the other hand there were those who strenuously opposed this movement because they considered it undemocratic and tending to the formation of a caste system. The attempt to reconcile these two extremes has caused the introduction of vocational education in addition to the usual courses offered by secondary schools, and resulted in the creation of our ever-increasing number of vocational schools.

A study of the history of Monastic schools reveals the fact that these afforded excellent opportunity for vocational training; but their motive and aim in preparing their pupils for life's work was not, like that of our modern state schools, primarily utilitarian. The success achieved in art and industry was due largely to the motivation that inspired the students of Monastic schools to exert all their powers in the realization of their high ideals. The influence of St. Benedict and his followers changed the then prevalent attitude toward labor, invested manual work with the dignity of prayer, and brought untold blessings upon the people.

In the course of time other agencies undertook the vocational training of children and continued to do so until re-

* A dissertation, by Sister Mary Jeanette, O.S.B., M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree Doctor of Philosophy.

cently. In the last few decades, however, the social environment of the child has undergone a decided change. Again it devolves upon the school to offer to the pupil sensory-motor training in addition to the training of the mind and heart. The same problem that confronts the state schools must also be solved by Catholic teachers. The limited resources of the Catholic schools render it more difficult for them to provide industrial training. In the state schools the financial burden is considerably lightened by state and federal aid. However, Catholic educators are anxious to provide our pupils with every advantage that can be secured, and it is their ambition that the pupils attending Catholic schools receive the very best preparation for their future work. It is the purpose of this dissertation to indicate the causes and outline the history of the vocational education and vocational guidance in the state schools; to compare the motives that prompt this movement with the motives that prevailed in the Monastic schools; and to indicate ways and means which are available for the development and guidance of vocation in our Catholic schools.

The term "vocation" has at the present time a variety of meanings. Literally it means a calling, as does the Latin "vocatio" from which it is derived. This meaning is retained in the Catholic Church, where the call to the religious life is designated as a vocation. By modern writers and educators it is used to denote a career, an occupation; and by some authors it has even been restricted to those occupations in which manual and industrial laborers are employed. In its widest sense vocation is a call to the life-work of each individual, whether this be to serve God in religion or in the most humble occupation.

The teaching of the Church, the history of her institutions, the example of the saints, but above all the Christ-Child, are the guides of the Catholic teacher in the sublime work of vocational preparation of youth.

**CAUSES LEADING TO THE INTRODUCTION OF VOCATIONAL
EDUCATION IN THE STATE SCHOOLS**

The Centennial Exposition at Philadelphia caused American manufacturers to compare our products with those of other

countries.¹ This comparison revealed the fact that only the abundant resources which our country commands enable us to compete in the markets of the world with goods produced in Europe. In every instance of successful competition this has been due, not to superior handicraft, but to the abundance of cheap raw material easily obtained in America. Each succeeding year, however, it became more apparent that the supremacy in international trade rests on the basis of manual skill. Schools for art in industry were established soon after the above-mentioned exposition, and a decade later manual training schools came into existence in manufacturing cities. Though an improvement on the system then prevailing, these were unsatisfactory in regard to the purpose for which they had been planned because what was taught in the manual training school was not sufficiently related to the specific occupation in which the child would later be engaged. Here we find the first incentive to vocational training in the state school system of our country; it was the need of better trained workers that suggested the schools as a means to supply the required skill.

Meanwhile the complaints about the school system increased in number and intensity. Employers claimed that pupils coming from the schools lacked initiative, intellectual capacity, and habits of order and promptness—qualifications which are necessary for success in their work. A similar complaint came from the higher institutions of learning, the universities and colleges. Parents complained, saying that even if they were willing to make sacrifices so as to afford the children a prolonged term of training and education, it did not secure for the children any advantage in their future career, but on the contrary, often served to "train them away from the forge and the shop."

The most alarming feature was the tendency of the pupils to leave school at the first opportunity that presented itself. They were convinced that the education received in the schoolroom was not adapted to their future needs, and too often there was sufficient reason for this conviction. The school failed to

¹Bulletin, 1916, No. 21.—*Vocational Secondary Education*, Washington, D. C., p. 10.

attract the child, and compulsory education laws were necessary to secure attendance until the child had reached at least the age of fourteen years. Practically 100 per cent of the pupils remain in school up to that age, but 50 per cent leave school at the age of fourteen years.² At this period of the child's life home restraints become weaker, in many cases all authority over the child and power of guidance is lost.³ The industries offer little by way of training or advancement before the age of sixteen and little by way of financial compensation.⁴ If these children find any employment it is of such a nature as to form eventually an obstacle to their advancement. The Massachusetts Commission on Industrial Education found 25,000 children between the ages of fourteen and sixteen years who were employed in the lowest forms of industry.⁵ And the Vocational Bureau reports that at least one-half of this period is spent in complete idleness, on streets and alleys and similar places. Those who find an occupation at intervals drift from job to job and after some years find that advancement is for them impossible. There is no alternative but to keep on in what Meyer Bloomfield calls the class of "Vocational hoboes," employed in "Blind Alley" occupations.⁶

The child's mind is at this age peculiarly susceptible to harmful influences, and for this reason idleness and weakened home influences are especially to be deplored. The exercise of energy is a physical necessity and a safety-valve for the emotions. But when conditions practically enforce a state of idleness the result is disastrous. Two evils that caused alarm among educators and psychologists were attributed to this want of proper occupation for the growing youth. The increase in the number of criminals and the lack of skilled workmen were traced directly to improper employment or lack of employment during this period of transition from childhood to maturity.

In regard to the increase of criminality, E. J. Lickly asserts

² Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 40.

³ *Ibid.*, p. 40.

⁴ A Report on Vocational Training in Chicago and Other Cities, 1912, City Club of Chicago, p. 144.

⁵ Weeks, R. M., *The Peoples' School*, Boston, 1912, p. 182.

⁶ Bloomfield, Meyer, *Vocational Guidance*, Boston, 1911, p. 19.

that "90 per cent of criminals begin their careers as truants."⁷ And G. W. Gaylor says, "It is the young man that is the criminal of today. The daring violent crimes are committed by boys under twenty-one years of age," and he concludes by saying that when asked the cause of their defection, "They will tell you that they drifted into crime after being street and night loafers."⁸ To show how serious are the consequences of such conditions he cites the following headlines from the press: "Ten Thousand Boys Arrested Last Year," "Four Thousand out of Six Thousand Arrests Last Year Were Boys Under Twenty." (This referred to a city of less than 150,000 inhabitants.) "Over Half of Murderers Last Year Mere Boys." And thus he continues to enumerate similar headings of newspaper articles.⁹

In charitable and corrective work much good has been achieved by offering employment adapted to the ability and pleasing to the nature of the individual.¹⁰ It was suggested to apply similar methods to the normal child and so prevent the evil rather than apply the remedy after it had developed. The theory was not a new one, for many centuries ago Sir Thomas More in his *Utopia* had set forth the futility of punishment as a cure for crime. He insisted that since crime and pauperism were caused by idleness and lack of skill, they were curable only by removing the cause, namely, by training men to do useful work.

This theory has found considerable recognition in recent years, and more than ever is the opinion spreading that probably "child idleness is a more serious matter than child labor."¹¹

In some cases it is economic pressure that compels the child to leave school as soon as the law permits, and he is then forced to enter an occupation that is disadvantageous to his future development; but according to recent investigations this is

⁷ Lickly, E. J., (Report) "Successful Schools for Truants," *The Psychological Clinic*, Vol. vii, No. 3, May, 1913, p. 86.

⁸ Gaylor, G. W., "Vocational Training as a Preventive of Crime," *The Psychological Clinic*, Vol. vii, No. 2, April, 1913, p. 41.

⁹ *Ibid.*, p. 42.

¹⁰ Weeks, R. M., *The People's School*, Boston, 1912, p. 185.

¹¹ *Ibid.*, p. 176.

not generally the reason for discontinuance of school work.¹² The majority of pupils leave simply because they do not find school life attractive. Educational literature of the last two decades abounds in suggestions for arousing and sustaining in children love and interest for school work, especially during the formative period. One of the means advocated most strongly was the introduction of vocational training.

During this period the lack of skilled workmen was felt very keenly, and this too was thought to be due in large measure to the fact that our youths spent their early years in idleness or drifting from job to job in the unskilled occupations. For the time during which the technique of a trade could be most easily acquired was not utilized. Moreover, the irregular, shiftless habits that are usually formed as a consequence of such circumstances proved inimical to business efficiency and hence prevented success in later life.¹³

The young and inexperienced child is strongly tempted to start in an unskilled trade at what seems to him a high wage, rather than enter an occupation that for some time offers little remuneration. Nor will words alone convince him that his best investment is to invest himself by increasing his own potential value. The objective interest that attracted him during the first years of his elementary education has grown too weak to act as a factor in keeping him at school. The course taken by the pupil is determined by subjective interest which results from understanding the necessity, utility, or duty of further preparation.

In order to bring about this subjective interest, to foster and encourage it, teachers and parents were urged to present to children the material benefit that they will derive from careful preparation for a position. When, for instance, they are shown that 50 per cent of our skilled mechanics are foreign born and foreign trained, and that 98 per cent of New York foremen in factories were educated across the water, they will realize that without similar training their opportunities for

¹² Goldwasser, I. E., "Shall Elective Courses be Established in the Seventh and Eighth Grades?" *The Psychological Clinic*, Vol. vii, No. 8, Jan., 1914, p. 206; also, Harvey, Lorenzo D., "The Need of Industrial Education in the Public School System, Proc. N. E. A., 1909, p. 57.

¹³ Weeks, R. M., *The Peoples' School*, 1912, p. 183.

advancement are little indeed; and that habits of carelessness contracted while not engaged in useful work during youth will hinder their promotion.¹⁴ On the other hand, the seeming benefit of a high wage that a young man may receive on entering unskilled labor proves to be less tempting when compared with the salary of a skilled workman or foreman. This comparison shows that only a few years will suffice to compensate for the amount of time and money spent in preparation, while the chances of promotion for an intelligent, skilled, resourceful workman are almost unlimited.

This utilitarian aim is a potent factor in keeping the child occupied with studies and work; it also serves the purpose of those who are solicitous for the social and economic progress of the nation. Whatever increases the productive capacity of the individual necessarily increases that of the nation. The results obtained in other countries, notably in Germany, by systematic and thorough training of youth has evoked our admiration and stimulated the desire of imitation. The present attitude toward this question is expressed by Gillette in these words: "The time comes, however, in the history of every nation when it must educate its people in science and train them in manufactures and industries or it will go down. This higher scientific education is the forerunner of higher prosperity, and the nation which fails to develop the intellectual faculty of production must degenerate, for it cannot stand still."¹⁵

Political and ethical motives are forced into the background, and purely economic motives form the basis of the modern state school system. The underlying principle of many recent educational treatises is that "each individual born into the world represents an amount of social capital. The social dividend to be realized on the capital depends upon its investment."¹⁶

Some of the greatest manufacturing establishments in this country have provided special instruction for their apprentices

¹⁴ *Ibid.*, p. 20. Also, Monaghan, J. C., "Should Trade Schools Be Established?" *Proc. N. E. A.*, 1909, p. 607.

¹⁵ Gillette, J. M., *Vocational Education*. New York, 1910, p. 27.

¹⁶ Bonsor, F. G., "Vocational Aptitudes," *Education*, Vol. xxxiii, No. 3, Nov., 1916, p. 146.

so as to secure the requisite knowledge and skill. Systematic, organized, continuous instruction for their workmen was more than compensated for by the superior grade of products thus obtained. But, since only a limited number of houses can afford to maintain schools of this nature, very few children receive the benefit of the courses they offer.¹⁷ To meet the demands of a large number who begin work at an early age it is necessary to provide means that are within the reach of all. According to the Report of the Massachusetts Commission on Industrial and Technical Education "less than 2 per cent of the children who begin work between fourteen and sixteen are employed in the high-grade industries, and 98 per cent in unskilled and low-grade industries."¹⁸ And for these 98 per cent there is little opportunity for advancement; manufacturers assert that "the child who does enter (the low-grade industry) closes behind him the door of progress to a fair living wage."¹⁹

As there exists a surplus of unskilled labor which is continually increasing, the problem threatens to become serious in the course of time. On the other hand, the demand for skilled workmen is daily increasing and is supplied largely by foreigners. We cannot long hold our place as a nation without better industrial education.²⁰ It is frankly admitted that markets are gained by us only because we have cheap raw materials, and because of the great scale upon which we have done things, but not because we can do a piece of work better than our competitors could do it.²¹ Our manufacturers as well as our social and educational leaders are anxious that we may compete successfully in foreign markets not merely because we command a wealth of natural resources unequalled by any other nation, but also because we have developed manual

¹⁷ Harvey, L. D., "Need of Industrial Education," *Proc. N. E. A.*, 1909 p. 58.

¹⁸ Binzel, A. L., "Modification of Handwork," *Proc. N. E. A.*, 1909, p. 451.

¹⁹ Binzel, Alma L., *Modification of Handwork*, *Proc. N. E. A.*, 1909, p. 451.

²⁰ Gillette, J. M., *Vocational Education*. New York, 1910, p. 27; also Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 138.

²¹ Monaghan, J. C., "Should Special Trade Schools Be Established?" *N. E. A. Proc.*, 1909, p. 608.

skill. The enviable position that Germany has gained in the commercial world is largely due to the industrial, industrial-arts, and technical schools, which were established throughout the country and which supplied efficient training to the laborers. "Made in Germany" may be a lie as to the place of manufacture, but it is no uncertain hint as to where articles should have been made to secure first quality. Yet less than fifty years ago the products of that country at our Centennial Exposition were far inferior to those of France and England, and her own representative pronounced them poor and cheap.²²

The advocates of industrial education urge the claim that if such progress was achieved in half a century by a nation whose natural resources are far inferior to ours, there is no reason why we should be less successful. Our country leads in the production of those materials which the world needs and if we can finish these products in the manner demanded by the consumers, the future of our nation promises to be prosperous indeed. Therefore the advocates of industrial training suggest a system of schools like the system maintained in Germany and in some parts of France and England, or at least similar to this, but in conformity with American ideals.

While this aim appears to be wholly utilitarian, either from the standpoint of the individual or of the nation, the same argument is used by those who desire industrial education as a means of fostering patriotism, altruism, and morality. Love of country is augmented by the knowledge of its greatness and achievements. The pride felt by the citizen of a nation that is foremost in the quality as well as the quantity of products is a strong incentive to patriotism. And reciprocally, the greater the joy a man has in contemplating the glory of his native land the greater will be his readiness to make sacrifices for its maintenance and progress. Good citizenship is essential for the preservation of the state; and the ability to support himself and those dependent upon him is an essential for good citizenship. To increase the competence of the individual, above all, to increase the number of skilled workers, tends to increase the prosperity of the nation, and consequently, to foster patriotism.

²² *Ibid.*, p. 607.

A strong argument in favor of industrial education is the beneficial effect of systematic and regular training in manual work upon the character of those who are trained. Since industrial education affords the child opportunity to exercise his craving for activity, he is attracted to the school and therefore kept from spending much of his time in idleness and in an environment that is conducive to the formation of evil habits. Besides the negative phase, such activity has also a positive influence for good. Daily work is the strongest factor in developing a man's character.²³ Dr. Geo. Kerschensteiner, superintendent of schools in Munich, insisted on the importance of such instruction as a means of character-building. He attached little value to any teaching of words unless it was accompanied by the action that is inculcated in the lesson. Laboratories, gardens, kitchens, and workshops were by him regarded as the central point in the instruction given in other lessons.²⁴ He believed that insight is a requisite basis for dexterity, and that dexterity and insight will develop that joy which is gained by the consciousness of excelling in an occupation.²⁵ Efficiency in work insures success, which in turn gives rise to a legitimate pride that affords satisfaction and pleasure to the individual. The inward joy over well-performed work is a strong incentive to virtuous living. Time has proved the truth of the old proverb, "To be good is to be happy." The converse of this, "To be happy is to be good," is also true. But when an occupation is pursued only for material gain and without that inward joy which results from love of an occupation and consequent success, it is a constant provocation to aversion and illwill.²⁶

The definite purpose which the child has in view when engaged in manual work, the application necessary to accomplish that purpose, the accuracy with which each step toward its completion must be carried out, are each and all important factors in the formation of character, and they accomplish what merely mental education cannot do. Foerster, who is deeply interested in the moral welfare of children, says: "It is my own firm opinion that it would be an immense benefit to our boys,

²³ Cooley, E. G., *Vocational Education in Europe*, Chicago, 1912, p. 336.

²⁴ *Ibid.*, p. 98.

²⁵ *Ibid.*, p. 99.

²⁶ Dewey, John, *Democracy and Education*, New York, 1916, p. 370.

and one that would make itself felt more particularly in the sphere of sex, if handwork were made obligatory; above everything else the home education should aim at securing the most precise and careful execution of all household work."²⁷ The feeling of responsibility for the performance of a certain piece of work is in itself an aid to character building. The pleasure derived from successful labor is very precious even to the adult, and leads to repeated efforts and new victories. Far greater is its influence on the immature youth and the child; they are encouraged to further activity when they see the tangible results of their exertions.

After thus viewing the situation we find that the main causes which led to the introduction of vocational training in the state schools are:

1. The prevention of crime.
2. Desire to increase the productive capacity of the individual.
3. Ambition to augment the nation's progress in manufactures and trade.
4. Desire to secure morality and happiness through satisfactory occupations.

(To be continued)

²⁷ Foerster, F. W., *Marriage and the Sex Problem*, translation by Booth, M., New York, 1912, Part II, p. 205.

COMPULSORY MILITARY TRAINING IN THE SCHOOLS

Detailed reports from London regarding the great new Education Act which Parliament has passed remodelling from the ground up England's entire educational system, show one striking omission, an omission upon which Americans may well ponder:

The act contains no provision whatsoever for compulsory military training.

From one point of view, it is a magnificent tribute to the sound English spirit. Even in the midst of war, with Germany a stone's throw away, England can study her educational problems coolly and decide quietly to keep her schools as training centers for *individualism plus service*, rather than, in a panic, to sacrifice them to the Prussian system of military drill.

And it is all the more striking because England, like America, has had various strenuous organizations dedicated to the job of fastening military training upon the school system. They have been well financed and have held meetings and distributed literature showing the horrors of life without military training; they have had questions "put" in the House, and, in general, have betrayed a fine zeal on behalf of their propaganda. But H. A. L. Fisher, the Minister of Education, told a delegation from the Miners' Federation some months ago that the government had canvassed the question of compulsory drill for the secondary schools and had decided that *the innovation had neither educational nor military value, and would not be adopted.*

Mr. Fisher has proved as good as his word. The education act, which sweeps out of existence eleven educational acts and repeals parts of eleven others, provides for compulsory education up to 14 years. Between the ages of 14 and 18 all English boys and girls must attend either the regular schools, or, if they are obliged to work, then they must attend continuation schools and their employers must help to make that school attendance possible. Physical training is provided with-

out stint, but of military training there is not to be a trace. England certainly has a quality all her own!

For the epidemic of military training which is sweeping the school boards of the country there is probably nothing to be done save to wait until it has run its course. It is partly due to a recognition that in a prolonged war the 16 and 17-year-old boys might eventually be called to the colors, but chiefly it seems to us to be a form of vicarious patriotism for the elderly gentlemen on the school boards and for the local newspaper editors—those robust guardians of public virtue and the common schools. Public opinion itself is by no means hostile to the innovation.

But what the school boards do today they can undo tomorrow, and it is the business of the teaching profession to make sure that when the epidemic has run its course we shall not be *permanently* saddled with compulsory military training in the high schools of the country. They have too much real work to do to be shackled with the bad pedagogy of military drill.

And it is significant that there is at least one state in the Union which seems to be relatively free from the craze for juvenile military drill. President Wilson's own state of New Jersey has apparently kept its head through these times, thanks to the moderate, sensible and utterly convincing report on the question of compulsory military drill in the secondary schools made by the commission appointed two years ago at the instance of the New Jersey legislature. That report, signed by a commission which included a member of the New Jersey National Guard, disposes effectually of the wild and wooly claims put forth for military drill for growing boys. It has been reprinted for free distribution by the American Union Against Militarism, Westory Building, Washington, D. C., and ought to be in the hands of every teacher and school superintendent in the country for the day when it can be used to restore the schools to their normal course of development.

THE AMERICAN'S CREED

Authorized Version

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

THE STORY OF THE AMERICAN'S CREED

The idea of laying special emphasis upon the duties and obligations of citizenship in the form of a national creed originated with Henry S. Chapin. In 1916-1917 a contest, open to all Americans, was inaugurated in the press throughout the country to secure "the best summary of the political faith of America." The contest was informally approved by the President of the United States. Through Mayor James H. Preston, the city of Baltimore, as the birthplace of the Star Spangled Banner, offered a prize of \$1,000, which was accepted, and the following committees were appointed: A committee on manuscripts, consisting of Porter Emerson Browne and representatives from leading American magazines, with headquarters in New York City; a committee on award, consisting of Matthew Page Andrews, Irvin S. Cobb, Hamlin Garland, Ellen Glasgow, Julian Street, Booth Tarkington, and Charles Hanson Towne, and an advisory committee, consisting of Dr. P. P. Claxton, United States Commissioner of Education; Governors of States, United States Senators, and other national and state officials. The winner of the contest and the author of the Creed selected proved to be William Tyler Page, of Friendship Heights, Maryland, a descendant of President Tyler and also of Carter Braxton, one of the signers of the Declaration of Independence.

FROM THE "CONGRESSIONAL RECORD"

Authorized Version

The complete proceedings in regard to the official acceptance of the American's Creed may be found in the *Congressional Record*, No. 102, April 13, 1918, from which is taken the following explanation of the doctrinal origin of the Creed:

"The United States of America"—Preamble, Constitution of the United States.

"A Government of the people, by the people, for the people"—Preamble, Constitution of the United States; Daniel Webster's speech in the Senate, January 26, 1830; Abraham Lincoln's Gettysburg speech.

"Whose just powers are derived from the consent of the governed"—Thomas Jefferson, in Declaration of Independence.

"A democracy in a republic"—James Madison, in *The Federalist*, No. 10; Article X of the Amendments to Constitution.

"A sovereign Nation of many sovereign States"—"E pluribus unum," great seal of the United States; Article IV of the Constitution.

"A perfect Union"—Preamble to the Constitution.

"One and inseparable"—Webster's speech in the Senate, January 26, 1830.

"Established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes"—Declaration of Independence.

"I therefore believe it is my duty to my country to love it"—In substance from Edward Everett Hale's "The Man Without a Country."

"To support its Constitution"—Oath of Allegiance, Section 1757, Revised Statutes of the United States.

"To obey its laws"—Washington's Farewell Address; Article VI, Constitution of the United States.

"To respect its flag"—National Anthem, "The Star Spangled Banner;" Army and Navy Regulations; War Department circular on Flag Etiquette, April 4, 1917.

"And to defend it against all enemies"—Oath of Allegiance, Section 1757, Revised Statutes of the United States.

THE AMERICAN'S CREED FREE

An artistic, illustrated color print of the American's Creed, as approved in Congress, April 13, 1918, with the story of the origin of the Creed and the doctrinal authorities upon which it rests, will be furnished free to teachers who apply through their principals to Matthew Page Andrews, Chairman, Publicity Committee of the Executive Council for the American's Creed, 849 Park Avenue, Baltimore, Maryland.

THE ALBERT MADONNA

All the world knows the story of the Madonna which was dislodged by German shell-fire from its perch on the tower of the parish church at Albert during the first mad rush of the Huns through France in 1914. The statue did not fall, nor was it greatly damaged, but the base was so shattered that it hung precariously over the main road from Amiens to Bapaume, which passed under the very walls of the beautiful old church. For some reason, when the red tide of war swept westward through Albert, the Hun did not complete the destruction of the tower, and the statue still maintained its strange poise after the invaders had been rolled back by the Battle of the Marne. Those were the days of great hope. France was fighting with skill and determination. Britain was steadily increasing her small but wonderful army, and the Russians were advancing almost at a gallop through East Prussia. In fact, there were optimists who thought Germany would sue for peace before Christmas—Christmas, 1914! Some hint of the trend of popular thought was given by the quaint conceit which grew up in the hearts of the people, namely, that when the Virgin of Albert fell (as fall she must, in the opinion of all who saw the statue) the war would end in a victory for France and her allies. But the war did not end, nor did the statue fall, and the opposing armies settled down to nearly four years of trench warfare, with the odds greatly in favor of the Hun and success constantly attending his efforts and those of his ill-omened helpers, the Turks.

The Germans, who certainly never miss a point in their efforts to undermine their opponents' morale, seized on the legend. Varying it to suit their purpose, they spread the story far and wide that when the statue fell France would lose the war. Now the town of Albert possesses a most patriotic and efficient parish priest. No sooner did the Hun version of the story reach his ears than he sought out a skilled blacksmith. The two ascended the half-ruined tower, surveyed the broken base, and so braced and riveted the statue in its recumbent

position that fall it could not until the tower itself gave way. So, for many a day every British Tommy who marched to the front along the road to Bapaume raised his wondering eyes to the Madonna high above his head, and few there were of any denomination who failed to find in its strange attitude a species of benign benediction. At last, during those black days of last March and April, the seemingly impossible happened. The British line bent before the fury of a German assault, aided, as it was, by long-continued fog, and the Hun was once again in Albert. When the British retired the statue was still intact, but, whether by accident or design is not yet known, the Germans brought down the tower, and with it fell the Virgin and Child. And here comes the strange part of the story, to which latest development public attention is now directed for the first time. Hardly a yard farther did the German advance progress. From that day to the end of the war the gray-green hordes were pressed back, slowly at first, but with an ever-increasing celerity which happily ended in their complete defeat. In a word, the luck of the Germans has deserted them since the Virgin of Albert was dethroned. From being the truculent conquerors of nearly all Europe, they are now on their knees whining for mercy. The foregoing facts cannot be gainsaid. Viewed in retrospect, they form one of the most curious and interesting episodes of this, the greatest of all wars.

PRIMARY METHODS

Among the questions which reached us during the past month is the following: The Palmer method of teaching penmanship is employed in our schools and I would like to ask whether the method of using writing advocated for the first grade where the Catholic Education Series is used will interfere with this method?

We answer this in the negative without hesitation. Quite the contrary is the case. While we have not so far dealt with the details of any particular method of penmanship or its teaching, we have insisted that a muscular system be employed from the beginning. Every reasonable precaution should be taken to secure the development of the large movements before the detail finger movements are called into play, hence the necessity of writing large, and on the blackboard, and, also the value of rhythmic movements in preparing for handwriting.

It is true, we advise that the child should be taught to copy such action words and phrases as Run, Hop, Skip; Run to the door, etc., in order to fix more clearly in the mind the details of the visual image of the words, but we would also urge that prior to this the child be taught to hold a short piece of chalk between the fingers in such a way as to practically prevent all finger movement, and then, to the accompaniment of some simple rhythm, be taught to make large, free ovals on the blackboard, calling into play the movement of the body and arm. Anyone familiar with the current muscular systems of penmanship will recognize in this the preliminary drills called for. If these preliminary drills are practiced several times a day, a very short interval will be required before the children will be enabled to write in large free movements the action words called for in the early drills. The drills in the rhythmic movements should, of course, be continued simultaneously with the beginnings of the written exercises called for in first grade work.

We do not, therefore, foresee any conflict between the Palmer method, or any other muscular method of penmanship, and the primary methods advocated by us in reading, spelling, etc.

We are in constant receipt of questions concerning the phonic methods of teaching primary reading. These questions frequently submit a brief defense of one or the other of the methods and then ask for our objections. Let me answer these in a group instead of separately. We might answer sufficiently by simply saying that our objections are not concerned with the details or specific characteristics of any one of the current phonic methods, but with the fundamental principles underlying all phonic methods as a means of teaching word recognition. We have repeatedly stated these objections and would refer inquirers to our Teachers' Manual of Primary Methods and to various articles in the Review dealing with this theme.

Jessie Elizabeth Black, in her chapter on Reading in Public School Methods, has this to say under the heading The Phonic Method: "In this method sounds are used as the basis of instruction. It is a spelling method, but the word is spelled by its elementary sounds, and not by the letter names. The word is pronounced slowly until the sounds come into consciousness, and these sounds are associated with the letters representing them. The method grew out of the child's need to master without assistance the pronunciation of printed words. The alphabet method always combined something of phonics with it, for in dealing with the letters and syllables the pupils naturally gained a certain familiarity with the sounds represented by each letter. The various steps in this method are (1) the single sound, (2) combining sounds to make syllables upon which to build, (3) building words from syllables, (4) pronouncing new words, singly or in sentences, by uttering their component sounds.

"The great objection to the exclusive use of the phonic method at first is that it takes weeks and months to master all the sounds and symbols that the child must have in order to interpret sentences independently. Meantime, his thought power is weakened instead of strengthened and he gains little or nothing of value, from the literary standpoint, until his first three years of school are gone. The great value of the method, when used gradually and by easy stages, while the child is learning to read by any method which emphasizes the

fact that reading is *getting thought* from the printed page, is that it makes the child independent by giving him a key which he may use for himself."¹

The first of these two paragraphs is a fairly correct general summary of phonic methods and helps to define the grounds of objection. The second paragraph is a curious medley which strikes us as strangely inconsistent. The objection to the "exclusive use" holds equally of any use of phonics as a method of word recognition. Of course we do not object to the use of phonics as a means of perfecting pronunciation, but any directing of the child's attention to the form of the word in such a way as to establish the habit of translating the eye symbol through the ear symbol in order to get at the meaning of a printed word is essentially wrong and every single instance of this character tends to weaken the child's power of seeing clearly the thought elements indicated by the printed word. If the child is to grow into a youth or adult with the power to think clearly under the stimulus or direction of the printed page, there must be a rigid exclusion of the circuitous process of translating the printed word into a spoken word before reaching the thought signified. The child must learn to recognize the new printed word from the thought context and, if he knows the word in its spoken form, he will have no difficulty with its pronunciation. It is for this reason that phonic drills are advocated in connection with teaching pronunciation and are condemned in connection with learning printed word recognition. The independence sought for and advocated by Miss Elizabeth Black as an outgrowth of the use of phonics is secured to a much greater degree by the consistent employment of the process from thought to word.

Artistic interpretative reading is an accomplishment that is, of course, highly desirable, but in our day it is not often called into requisition. For the most part, people read exclusively for thought getting and this main aim must not be defeated by the employment of methods, however efficacious they may be supposed to be, for the development of the child's power of interpretative reading. As a matter of fact, rapid and easy

¹ Public School Methods, Chicago, 1918, Vol. I, p. 94.

thought getting is an indispensable prerequisite for interpretative oral reading, so there is, in reality, no conflict between the two aims. The main aim, that of thought getting, must come first and with it aid the other aim, interpretative reading, may be secured with reasonable effort.

The child, on entering school, is usually in possession of a considerable spoken vocabulary and he is familiar with a considerable field of natural phenomena. The written words should be selected exclusively from this field. We find ourselves in agreement with Miss Black in the sentiments expressed in the following paragraph:

"In the first year, the child is given familiar words to recognize at sight. Whether the words are of one syllable or more makes no difference, unless it is in favor of the long word. From the very unusualness of its form, such words as butterfly, sunflower, goldenrod and beautiful, if they happen to have been taught, have made a more vivid impression upon the child's mind than the most short words. Moreover, these longer words make a stronger appeal to the imagination. For both these reasons his memory easily retains them. The one caution in the early part of the first year is to be sure that the meaning and spoken form are familiar. The word forms most difficult for first year pupils to remember are short words that closely resemble one another, such as was, saw, these, those, when, where. This difficulty often goes over into the second year, where new words are rapidly added to the child's vocabulary, many of them new in meaning as well as in form."²

The closing words of this paragraph are deserving of the teacher's close attention. She should remember that the pedagogical principle *from the known to the related unknown* is peculiarly urgent in dealing with young children. We must be careful to avoid too much newness in the ideas introduced at any time and in any place. Where a considerable step is to be made in the acquisition of new ideas, it is well to do the drilling by the aid of oral language before undertaking it in the reading lesson.

Miss Harris, in her chapter in Primary Language, has many

² *Public School Methods*, Vol. I, p. 154.

good things to say on this theme. The following paragraph has such a direct bearing that we quote it in full:

"What has been the foundation for rapid development in the use of language before the child enters school is natural, spontaneous and far too valuable to be pushed aside by the formal routine that obtains in too many modern school rooms. When all is said and done, it is difficult to improve upon nature's plans for the development of her boys and girls, and the closer teachers can copy her methods of teaching, the more truly successful their work is sure to be.

"In our daily life oral language predominates over the written. So in the primary lessons the time should be devoted largely to oral expression. These oral lessons will in time prepare the way for the written, but they must be so arranged as to strengthen the thought, enlarge the vocabulary and provide for an acquaintance with the better and more beautiful forms of expression. Then sentence forms must come to meet the needs of the increasing thought and the growing desire for expression."²

This sums up the situation and says all that really need be said. It may be noted, however, that nature's plan which obtained in the pre-school period, wherein the child acquired his spoken language, is to use a sensory image, in this case, the sound of the word, as the means of direct control of expression and direct entrance to the thought. If we would copy this plan in our endeavor to give the child mastery over a set of visual symbols for the same purposes, we must be careful to make the visual image function independently as an immediate control both of the thought and of its expression.

THOMAS EDWARD SHIELDS.

² Public School Methods, Vol. I, p. 268.

THE TEACHER OF ENGLISH IMMEDIATE PROBLEMS AND A QUESTION

The victorious and sudden end of the war confronts the country with educational problems which demand a wise and almost immediate answer. We have been in the war comparatively too brief a time to have thought much about post-war reconstruction or readjustment. Such changes of mind as have come to us since 1914 have been necessarily profound evolutions, demanding new conceptions which we have been forming only slowly. The process of forming new conceptions has been enormously hastened since April, 1917, by the destroying of precedents, by the revelations and the discoveries, that have been our happy fate since we entered the war. We have fortunately learned the magnitude as well as the fact of our problems. Now we must take immediate and wise thought of them, because serious consequences for the future impend upon the decision.

On Saturday morning, November 24, in Carnegie Hall, New York City, there was a gathering addressed by the President Emeritus of Harvard, Dr. Charles W. Eliot. His topic was "Defects in American Education Revealed by the War." The full text of the address was printed in the *New York Times* of Sunday, November 25. It will amply repay a study of it, especially in the points on which one joins issue with its distinguished author.

In this place we are concerned chiefly with the matters of the address which are of interest immediately to every teacher of language, or even to every one who may happen to think of language in terms other than pedagogic. We shall abstract from the other sections of the address, so far as they can be disassociated.

Dr. Eliot began by saying: "The war has revealed to the American public the unexpected fact that there is a considerable amount of illiteracy in the population, unevenly distributed among the different States, but disappointingly large on the average—7.7 per cent. This illiteracy was conspicuous

in the Army and Navy, which the Government undertook to recruit rapidly by draft, and was at once seen to present serious obstacles to the rapid training of effective government forces. The public promptly perceived that the prevention of illiteracy was a national interest, which should never have been left to the States without any supervision by the National Government."

He continued: "The organization and training of the National Army brought clearly into view the fact that a significant portion of the young men liable to military service were not acquainted with the English language, and that this ignorance made it more difficult to produce promptly an effective army and navy. Private persons and private incorporated societies had already seen that this ignorance of the English language on the part of alien operatives was impairing efficiency and productiveness in various American industries, and had taken some measures to remedy locally this evil. But these efforts were necessarily limited by lack of money and could only be of the drop-in-the-bucket sort. Here again we discern a national interest and an urgent need for immediate expenditures on the part of the National Government in aiding all State and municipal efforts to teach English, not only to children of alien birth, but to adults as well."

His recommended method of aid was set forth as follows: "The best form of this aid would be a contribution in money for each pupil that has completed a course of instruction covering a specified number of lessons and passed an examination prescribed by the National Bureau of Education. It is the attractiveness of the country as a whole to various alien races which has produced this difficulty in the American Army and Navy and in some important American industries; so that the National Government may fairly take part in abating it. Whether this new function of the Government will become permanent or not will depend on the renewal of immigration from Asia and Southern Europe. Possibly the people who have been coming hither in large numbers from those regions will think that under the conditions of the new peace they will be well enough off in their native lands."

Pointing out the tremendous importance placed on powers of accurate observation in time of war, and insisting that the power of accurate and wide observation is equally important in times of peace, he insists that:

"All American schools must, therefore, add to their present programs, which are based chiefly on literature and mathematics, instruction in the sciences of observation, in the arts and crafts, and in the elements of music, drawing, modeling and architecture; and must give all pupils practice in the use of their own eyes, ears, and hands in productive labor, and in the inductive method of reasoning." Elaborating this theme, he goes on to remark that:

"The war has made plain to multitudes of people what was known before to a few, that human testimony is as a rule untrustworthy, not because the witnesses intended to deceive but because they were unable to see, hear, or describe correctly what happened in their presence. This inability to see, hear, touch, and describe accurately is by no means confined to ignorant or uneducated people. Many highly educated American professional men have never received any scientific training, have never used any instrument of precision, possess no manual skill whatever, and cannot draw, sing, or play upon a musical instrument. Their entire education dwelt in the region of language, literature, philosophy, and history. Their habits of thought permit vagueness, obscurity, and inaccuracy, and their spoken or written statements have these same defects. These facts suggest strongly the urgent need of modifying profoundly the programs of American elementary and secondary schools. They must no longer cling almost exclusively to languages and literature and the elements of mathematics. They must give a considerable part of school time to the sciences and arts, and to the acquisition by every pupil of some skill of eye or hand or both, and at the same time must increase rather than diminish the amount of training they give in memorizing to hold, in discrimination between the true and the false, the good and the bad, in the selection of premises, and in sound reasoning."

Recognizing the entrance, at this point, of the old problem

of "interest" in his new program of study and how to maintain it, he advances a suggested method:

"It is an essential part of the new methods of instruction that the pupils should be stimulated to hard work in every subject, including the literary ones, by interesting them in doing things themselves rather than by reading about objects or events or being told about them. All teaching should be as concrete as possible, and every subject, including, of course, the literary and historical subjects, should be illustrated by the study of personages, places, charts, diagrams, and pictures. It is indispensable to success with the new subjects that the pupils should use their own eyes and hands and themselves describe and coordinate their own observations. In the study of the notes and records they have made out of their own observations, they must apply their own powers of memory, discrimination and expression."

"Every child," he continues, "should be encouraged and induced to acquire the habit of giving an account to the teacher or the class or the whole school of anything he has read or seen or done. An excellent way to teach English composition is to provide a daily exercise, oral or written, or both, for every pupil in this sort of description, the teacher restricting her own performance to showing the pupil where he or she has failed in simplicity, directness, or accuracy of description. It is important that all subjects whenever possible be taught from actual objects to be accurately observed and described by the pupils themselves. Pictures or drawings of objects will not answer the same purpose. It should also be the incessant effort of the teacher to relate every lesson to something in the life of the child so that he may see the useful applications of the lesson, and how it concerns him. Again, much time may be saved in teaching the familiar as well as the new subjects in the existing programs by teaching groups of subjects together in their natural and inevitable relations."

Dr. Eliot was not unmindful of the mechanical and physical aspects of the problem. "In order to introduce the new subjects and the new methods into the existing schools of the United States," he asserts, "it would be necessary to reduce

somewhat the number of periods assigned to the memory subjects and to mathematics, and also to utilize more hours in the school day and reduce the long summer vacation. The new subjects and methods require a good deal of bodily as well as mental exertion, so that they can be added to the school program without risking the health of the children, provided that all schoolrooms, including shops and laboratories, be well ventilated. Moreover, much of the instruction in geography and agriculture can be given out of doors, the teachers taking part in the necessary excursions."

We have endeavored to set forth Dr. Eliot's point of view as completely and fairly as possible. The text of the address has appeared too late to permit any satisfactory analysis or discussion in this issue of the REVIEW which is now going to press. Inasmuch as the address raises the whole question of the post-war methods of teaching English, which will certainly be ushered in with January 1, 1919, consideration of the problems involved must necessarily go over until the forthcoming first issues of the New Year.

A storm of discussion will inevitably and at once break over the whole question, now that Dr. Elliot has raised it publicly. It is a fitting pedagogic question with which to usher out the days of battle. The answers to it will be in turn a fitting and, we have every reason to hope, a satisfactory prelude to the days of peace just ahead.

T. Q. B.

NOTES

There are as many American plays produced in London as English plays here, and their success is distinctly greater.

The free and independent press, however humble its origin and limited its appeal, is in France and England, the Colonies and America, according to Hiliare Belloc, the chief intellectual phenomenon of our time. In protest against the so-called "Capitalist" papers, there has arisen in these countries a growing crop of periodicals and papers which are really "organs of opinion." In spite of its disabilities, this free press is not only a growing force, but a salutary one. This free press,

originating to a large extent from motives of propaganda, has, of course, had stamped upon it a character of disparate particularism. Yet Hilaire Belloc confesses:

"Wherever I go, my first object, if I wish to find out the truth, is to get hold of the Free Press in France as in England, and even in America. But I know that wherever I get hold of such an organ it will be very strongly colored with the opinion, or even fanaticism, of some minority. The Free Press, as a whole, if you add it all up and cancel out one exaggerated statement against another, does give you a true view of the state of society in which you live. The official press today gives you an absurdly false one everywhere. What a caricature—and what a base, empty caricature—of England or France or Italy you get in the *Times*, or the *Manchester Guardian*, the *Matin*, or the *Tribuna*! No one of them is in any sense general—or really national.

"The Free Press gives you the truth; but only in disjointed sections, for it is *disparate* and it is *particularist*: it is marked with isolation—and it is so marked because its origin lay in various and most diverse *propaganda*: because it came later than the official press of capitalism, and was, in its origin, but a reaction against it."

Talking recently with the librarian of a town of some forty thousand inhabitants, the novelist Arnold Bennett was impressed by two things. The first was the huge amount of fiction consumed. The second was the dissatisfaction of novel-readers with the novels they read. Some novels, it is true, they genuinely liked, but the number of such novels was small. According to the librarian, the majority of his clients spent most of their reading time in reading stuff which could only be described as a bore, while waiting their turn for the handful of books that really pleased them.

In view of these facts, Mr. Bennett found himself asking: Why does the average reader persist in reading only fiction? Why does he not try that other half of the library which is never taken from its shelves? How comes it that he chooses unpleasing or half-pleasing fiction in preference to an adven-

ture among the literature of knowledge? Is he a fool? Is he deficient in brain power? Does he partake of the stupidity of the ass? Mr. Bennett's answer to his own question is: "No; the truth is that he has ample brains to cope with the literature of knowledge; but the truth is also that he is afraid of the literature of knowledge." Mr. Bennett continues (in the *New York Bookman*):

"Idiotic methods of education have inspired him with a religious fear of knowledge. In his memory, knowledge is associated with tedium, compared with which the tedium of a tedious novel is wild exhilaration. Give him a book of knowledge and he is inclined to treat it as he is inclined to treat an income-tax paper, namely, to hide it away and forget that it exists."

Mr. Bennett's method for overcoming fear of knowledge is as follows: "Boldly pursue knowledge for half an hour a day steadily for a fortnight, or—if you have the courage of a lion—for an hour a day for a month, and then see whether fear has not given place to a deadly fascination."

Writes Philip Hone in his diary, "While I was shaving this morning at 8 o'clock, I witnessed from the front window an encounter in the street nearly opposite, between William C. Bryant and William L. Stone, the former one of the editors of the *Evening Post*, the latter the editor of the *Commercial Advertiser*. The former commenced the attack by striking Stone over the head with a cow-skin; after a few blows the men closed and the whip was wrested away from Bryant and carried off by Stone." This happened on April 20 of the year of grace 1831. From all of which one may infer that poets sometimes lose their temper in righteous indignation, especially when they go in for journalism.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

RECONSTRUCTION IN EDUCATION

Reconstruction is now going on in every phase of our social and national life. It is not within our power to consider whether we will reconstruct the aims and means of education just now or wait until after the war. We are in the midst of reconstruction caused by the needs and by the ideals which the war has stirred into action.

What we may or may not do is to allow ourselves to drift on with reconstruction from day to day without seeking to understand or to guide the outcome. But it is evidently our duty, both to the present and the future, not to drift more than can be avoided. However insistently we may feel that the first duty of every citizen is to give every possible immediate help toward winning the war we must understand that victory means victory in the field by the people who maintain an understanding control and guidance of their political and institutional activities. If the administrative means suited to democracy are not perfected for our larger duties, or if these means are neglected for the exercise of an assumed dictatorship not limited to war activities, then the results of any victory in the field are not assured of their purpose to give freedom to civilized nations.

The most striking evidence that educational reconstruction is on the way is the fact, made more manifest every day, that great educational activities must be carried on in support of the needs of each of the great departments of administration in our national government. To the Department of the Interior is assigned the Bureau of Education, but the Department of Agriculture is mainly an educational administration for farmers and the sciences of agriculture; the Department of Commerce and Labor is rapidly realizing that education is an important element in its efforts to adjust human relations under changing industrial conditions; the educational work in the Army and the Navy Departments becomes important

today and in a democratic world will be a much greater feature in training citizens to police themselves as far as possible; and the same thing is true of foreign relations and of the relations of the Treasury Department to bankers and to the people.

In fact, the American conception of democracy rests upon a more or less unconscious assumption that the means of education must very largely take the place of those means of government which are used with the uneducated in securing that union or personal support and national direction of activities which civilization requires. In this conception Americanism is different from every phase of socialism proposed in Germany or Russia or even that of the English Labor Party. Americanism, as I understand it, is not properly an ism at all. It rests upon the faith in the nature or character of humanity when living under conditions of free opportunity for union to develop its powers. It is not bound to any doctrine requiring conformity to a particular creed in religion or politics or economic justice. It depends upon the human heart to find the solution of any social situation as much as upon the intellect and much more than upon any set formula of government. It is Americanism only because here a liberty loving people found a separate continent which afforded conditions of free opportunity under which to develop and to enter into independent union on the basis of fellowship. This Americanism will not, I believe, attempt to impose any set creed or formula or government upon any other people. What it has discovered that it must do is to oppose, not the creed or formula of any people when concerned honestly with their own affairs without overreaching upon others, but to oppose every conscious governmental action which purposes by force, if necessary, to dominate the lives or resources of others unjustly. It is evident that facing this great situation Americanism must now be embodied in our national life as it relates itself to other peoples. As a nation we must act with faith in mankind. We must meet all humanity with a heart beating with the

sympathy of fellowship and guiding our action with more certainty than any Machiavellian intelligence ever could.

But Americanism requires a sturdy life in mankind. Be up and doing "with a heart for any fate" is its mandate. Americanism rests upon regard for natural law and belief that sufficient knowledge of the laws of cosmic forces and of human powers can and must be attained to guide the heart of mankind to the greatest civilization. Americanism means progress. It has no place for limitations or for desires of static conditions of living, however rich the conditions to be accepted may be. There are always realizations of the deeper and larger nature of man to be sought. As Hartley B. Alexander says, "No free state can afford to foresee its destinies, except the one destiny of holding open the possibility of choice."

GEORGE A. BROWN,

School of Home Education, September, 1918.

EFFECT OF ENVIRONMENT

That thousands of children in rural and small town communities are being deprived of a fair chance for normal development is the assertion of the Children's Bureau of the United States Department of Labor in a report just issued on conditions which tend to juvenile wrongdoing in the country.

One hundred and eighty-five New York State children who were implicated in some sort of wrongdoing and who came from 144 different families were carefully studied, and their family surroundings were scanned in an effort to discover what had led them astray. Most of the children were of normal mentality, although about one-fourteenth were noticeably deficient. But lack of opportunity for moral and mental training, for recreation, and lack of variety of interesting occupations with promising futures led these children of normal mental power into delinquency. All these conditions were found to be accentuated in the subnormal child who, in addition to the opportunities of a normal child, needs to be provided with some adequate means of diagnosis and appropriate treatment.

The 21 New York State communities described show a type of social life that, as the report points out, can "unfortunately be matched in many places." Vivid, detailed descriptions show how the families and communities of these 185 little children failed to safeguard them from early temptations to wrongdoing which will doubtless lead, in many instances, to wasted, stunted lives. Although in nearly half the cases the child lived in its own home with its father and mother there was a lack of control on the part of the parents and a disregard on their part for the rights of others which must have contributed to the child's misdeeds.

The attempt is made to analyze the offenses of the children, which range from mere mischief or general waywardness to serious offenses against property and to sex delinquencies. The purposeless mischief often develops because the loneliness of the open country and the "deadness" of the little town "give the child a stupid denial to answer his search for sociability." Without wise leadership the youthful energy is all too likely to run the gamut of small mischief and then degenerate into serious misdeeds.

What were these 21 typical communities doing to save themselves from the moral and financial burden of caring for the misdemeanants their lack of foresight had produced? Prisons for criminals are admittedly an expensive way to safeguard the moral fabric of a community.

In searching for social factors which make for the child's sound development the investigators looked first to the district school with its honored tradition of useful service. The report shows how "pitifully inadequate" the tiny educational unit in the back country, with its isolation and slight equipment, usually is to meet modern demands. The church, the report states, holds a real and valuable place in the socializing of the country, but it was found to be making most unequal use of its opportunity.

What is there to care for the child who has been called to account by the community for his offenses? The justices of the peace, under whose jurisdiction many of the children considered

in the study came, were generally found to give but cursory attention to the childrens' needs, and to be ill-informed as to how their cases should be handled. Local influence conduces in many instances to lenience where sterner treatment would have been for the child's better interest. The report adds to the evidence which favors a separate court for the treatment of juvenile offenders. The impracticability of securing skilled probation officers and juvenile court judges, however, for each small community leads to the recommendation of a county juvenile court, and the extension of the powers of such courts where they now exist, in order that the court may reach the remotest corners of each county—that "a probation officer may be available in every inhabited section of rural as well as urban communities."

THE NEED OF SCIENTIFIC COMMERCIAL ACCURACY

The good old-fashioned American method of doing business on a "hunch" will not do for the future, according to Burwell S. Cutler, Chief of the Bureau of Foreign and Domestic Commerce, Department of Commerce, who addressed the American Specialty Manufacturers' Association at Cleveland recently on the subject of scientific commercial accuracy.

"Just as a general of armies in the field searches out the ground ahead of him before he advances, so should a sales manager in command of field forces know intimately every phase of his territory," said Mr. Cutler. "In war, the commander gives no order for an advance until every valley ahead, every hill, road, and defensive position, is known as completely as may be. If he takes a chance, it is because a certain degree of failure due to ignorance of conditions will not prejudice his campaign seriously. The disaster that is bound to follow habitual speculation or hazard is today exemplified on a mammoth scale by the collapse of the German Government, which gambled the destiny of the German people on the chances of world dominion and lost out because it had not accurately counted its opponents and their resources.

"Likewise we have seen many a business concern dashed on

the rocks of its own temerity. The appalling percentage of business failures in the United States is due largely to ignorance—ignorance of cost accounting, ignorance of market, ignorance of proper production methods, and ignorance of the human element composing labor. As a nation we have generally depended on luck and hustle to produce the big results of which we are so fond. Evolution, stability, and a long look into the future have appeared to us somewhat superfluous to success on a big scale. This is not the attitude of all American concerns, of course, for there are some of national scope whose foundations are laid solidly in the concrete of study, experimentation, and laboratory research.

"Things are not as they used to be. Our industrial capacity in many directions exceeds the normal demand, whereas formerly the reverse was the case. A sign of this is found in the widespread concentration of trade individuals into associations respecting actual costs and the necessity of trade integrity. Another sign of over-capacity is the attraction to overseas trade that is operating on every hand."

"Outside of our own boundaries," said Mr. Cutler, "we are more certain than ever to meet with competition of merchants who know thoroughly what they are doing. The European merchant is a grubber after facts. He studies his field like a jewel appraiser with his microscope or a lace buyer with his millimeter rule. His banks go carefully and patiently into the personal life of a possible customer; his official advisers take into account even the political views of consignees, and his utilization of racial preferences for color, style, size, etc., is infinite. His habit of action is still that of a painstaking artisan who slowly fashions a commodity and then carries it from household door to door, inquiring about the health of the family while his commodity undergoes pitiless inspection upside and downside by the entire household. He does business minutely on a large scale.

"So indeed do many of our largest concerns after they have reached the point of size where laboratories and a scientific staff can be afforded, but too many of our concerns continue to do business on a 'hunch.'"

WOMEN'S CLUBS TO HELP U. S. SCHOOL GARDEN ARMY

Secretary Franklin K. Lane, through the Bureau of Education, has put in operation a practical plan for the mobilization of the school children of the country for garden work. The responsibility for bringing this opportunity within reach of the children rests very largely upon the women. The General Federation of Women's Clubs, through its Department of the Conservation of National Resources, is urging its membership of two million women to aid in the work for school gardens. The citizens of a community who do not make it possible for the school superintendents, principals, and teachers to conduct school gardens, according to the plan of the United States School Garden Army, are not awake to their full duty. Collective support and individual service must be given and public interest aroused. We must vision the possibilities and keep in mind that the aim of the United States School Garden Army is to nationalize, unify and to greatly extend the work now being carried on by the school children of America.

"In the garden the mysteries of nature are unfolded. Under sympathetic guidance the child's imagination is stimulated and his powers of observation are developed. Trees, flowers, waving grain field, bird, mountain and valley will come in time to have their full meaning to the boys and girls who are taught to see nature's lessons in their first garden.

"Now is the time to plan for next summer's work. If the fathers and mothers do their part the children will do theirs, and the little citizens of tomorrow will be better equipped than ever before for the responsibilities of life, and will be glad and happy in their ability to give immediate service."

COOPERATION OF YOUNG PEOPLE IN THE CHURCHES DESIRED FOR PRODUCTION OF RED CROSS MASQUE

Percy MacKaye has written "The Roll Call," a masque of the Red Cross, to be produced during Roll Call Week, December 16 to 23, by local chapters and auxiliaries of the American Red

Cross, with the cooperation of young people's societies, Sunday Schools, Boy Scouts, Girl Scouts, Camp-fire Girls, and other groups of young people.

The masque is especially designed to express and promote the great central motive of Roll Call Week: universal membership for the Red Cross.

To serve that definite purpose, the performance of the Masque—which takes not more than an hour—culminates in the direct enrollment of members, under auspices of music and pageantry new and impressive to participants and audience.

Being designed for use on any practicable scale, large or small, in great cities or in little towns, the theme and action of the Masque are elemental and simple, involving only nine speaking characters and thirteen pantomimic characters, to which are added participating groups and leaders, enlarging the elements of pageantry to whatever extent local conditions render appropriate.

Preparations for performances of the Masque are simplified by easily contrived costumes. Practical working designs of these costumes, in color and in black and white, are contained in the printed text of the Masque, together with specific instructions and suggestions for amateur producers and performers written by the author and the costume designer.

Musically, "The Roll Call" involves the use of community chorus or choir, whose voices may be accompanied, according to the scale of production, by orchestral or band music, or organ. No new music has been composed for the Masque, the new chorus words being sung to hymn and choral music already familiar and readily procurable.

Besides these numbers, a Prelude and an Epilude of Community Singing are adaptable to local conditions—the Epilude of song taking place during the final enrollment of members among the audience, and during the pageant recessions of the Red Cross Workers.

The production of the Masque must be made a *community* affair. It would be disastrous to have it done by an individual church or made merely a "society stunt." In any case, it

should be done only with the cooperation of the local chapter or auxiliary through whom the book and the Masque may be obtained.

PRIZE ESSAY CONTEST

Under the auspices of the American School Peace League: A Plan to Cooperate with President Wilson in Making a League of Nations an Essential Part of the Peace Settlement.

Two sets of prizes, to be known as the Seabury Prizes, are offered for the best essays on one of the following subjects:

1. Teaching the Idea of a League of Nations. Open to seniors in normal schools.

2. The Essential Foundations of a League of Nations. Open to seniors in secondary schools.

Three prizes of seventy-five, fifty and twenty-five dollars will be given for the best essays in both sets.

Judges

CHARLES MCKENNY, President, State Normal College, Ypsilanti, Michigan.

MISS CLARA H. SMITH, State Normal School, San Jose, California.

CARLETON B. GIBSON, Superintendent of Schools, Savannah, Georgia.

JOHN W. CURTIS, Principal, Isidore Newman Manual Training School, New Orleans, Louisiana.

JOHN R. KIRKE, President First District Normal School, Kirksville, Missouri.

FRED H. NICKERSON, Superintendent of Schools, Medford, Massachusetts.

Contest Closes March 1, 1919

Conditions of the Contest

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in typewriting, on one side only of paper, 8 x 10 inches, with a margin of at least 1 1-4 inches. Manuscripts not easily legible will not be considered.

The name of the writer must appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1919. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the Annual Meeting of the League in July, 1919.

Information concerning literature on the subject may be obtained from the secretary.

For the past two years, in view of the universal interest in international relations, many principals have introduced the contest as a part of the regular school work. This year we are asking the schools to incorporate the essay contest into the regular work as part of our plan to cooperate with President Wilson in making a League of Nations an essential part of the Peace Settlement. Schools taking part in the contest are asked to send in their best essay, which will be submitted to the judges.

Successful Contestants in last Year's Contest

Normal School

First Prize—Miss Alice A. Doner, State Normal University, Normal, Illinois.

Second Prize—Miss Margaret A. Hanley, State Normal School, Salem, Massachusetts.

Third Prize—Miss Bonnie Kate Harrell, Winthrop Normal and Industrial College, Rock Hill, South Carolina.

Secondary School

First Prize—Miss Esther J. Lowell, Hollywood High School, Los Angeles, California.

Second Prize—Joseph Patty, High School, Santa Monica, California.

Third Prize—Miss Blanche McMullen, High School, Westchester, Pennsylvania.

REVIEWS AND NOTICES

Public School Methods, New Edition, fully illustrated from photographs, paintings and drawings, six volumes, each averaging over 500 pages, and an Index and Teachers' Guide. Chicago: The Methods Company, 1918.

These volumes, bound in buckram and half-morocco, make a very handsome set of books. The entire field of elementary education is covered by a group of educators whose names are a sufficient guaranty that the work is representative of the public schools of this country. The authors, moreover, hold important positions in the educational field. A mere enumeration of their names and of the subjects which they treat in these volumes will be sufficient to give any teacher an understanding of the scope and character of the work.

William Chandler Bagley, Ph.D., Professor of Education, Columbia University, treats Psychology, Adolescence, Methods of Teaching; Philander P. Claxton, M.A., Litt.D., United States Commissioner of Education, treats Geography; Charles A. McMurry, Ph.D., Professor of Education, Peabody University, treats Type-Studies in Geography and History; Henry G. Williams, Ped.D., State Supervisor of Normal Schools for Ohio, treats Number, Arithmetic; C. F. Hodge, Ph.D., Professor of Biology, University of Oregon, contributes studies on the Fly, Mosquito and Grape; Jessie E. Black, Ph.B., Ed.B., Critic Teacher, University of Chicago, and Principal, Drake Public School, treats Primary Reading, and is editorial critic on primary subjects; Lawton B. Evans, A.M., Superintendent of Schools, Augusta, Ga., treats History; James H. Fleming, Ph.M., head of the Department of English, Chicago Normal College, treats Language, Composition and Grammar; Achsah M. Harris, A.B., Professor of Primary Education, Kansas State Normal School, treats Primary Language; W. H. Lancelot, Instructor in Soil Chemistry, Iowa State College, treats Agriculture; Henry Turner Bailey, Director, Chautauqua School of Arts and Crafts, treats of Vocational Guidance; Archibald

Bennett, Manager, Bennett Publishing Company, treats Vocational Guidance; Emelia Goldsworthy, Director of Art, Western State Normal School, Michigan, treats Drawing, Picture Study. John Cavanaugh, LL.D., President, University of Notre Dame, Indiana, is Reviewing Editor; Edward J. Ward, United States Bureau of Education, treats The Community Center; Frank E. Thompson, B.A., Professor of Education, University of Colorado, and N. A. Young, County Superintendent, St. Louis County, Minnesota, discuss School Management; Agnes E. Howe, A.M., Principal, Training School, California State Normal, and Florence Holbrook, Principal, Forrestville School, Chicago, contribute Special Day Programs; William S. Sadler M.D., Professor of Therapeutics, and Lena K. Sadler, M.D., Directors of Chicago Institute of Physiologic Therapeutics, discuss Character Building; Katherine Martin, Instructor in Kindergarten, University of Chicago, writes on the Kindergarten; Willis E. Johnson, President, The Northern Normal School, South Dakota, contributes Civil Government; Patty Smith Hill, Assistant Professor, Kindergarten Education, Columbia University, contribute Story-Telling, Dramatization, Games, Plays, Songs; Hettie M. Anthony, Ped.B., A.M., Head of Home Economics Department, Fifth Missouri Normal School, treats Domestic Science; Mrs. E. E. Olcott, A.M., Head of Teachers' Course, Central Normal College, Indiana, treats Phonics; Edward F. Worst, Director of Manual Training, Chicago Schools, treats Construction Work; Lucy D. Hale, Department of Drawing, State Normal School, Wisconsin, treats Construction Work; Mary R. Pierce, Department of Music, American Book Company, treats Music; Samuel C. Schmucker, West Chester State Normal School, Pennsylvania, treats Elementary Science; Alice G. McCloskey, Cornell University, treats Nature Study; Anna E. McGovern, Professor of Primary Methods, Iowa Teachers' College, treats Geography; P. W. Horn, Superintendent of Schools, Houston, Texas, treats Reading; Ronald R. Davis, Editor, "Something To Do" Magazine, treats Handicraft; George E. Martin, Super-

intendent, Training School, State Normal College, Nebraska, contributes Type Studies in Reading. William F. Rocheleau is general editor. A dozen artists contribute the illustrations, which are good, and in some cases really beautiful.

The list of topics treated and the names of the authors indicate that the work is really an encyclopedia of elementary methods. This, in fact, is the first characteristic of the work to impress itself upon the reader. Everything he meets as he glances through the volumes seems quite familiar. The orderly arrangement and the completeness of the collection give the work value for ready and easy reference. It is scarcely necessary to add that the work is uneven in value and at times quite inconsistent, but these things are well-nigh inseparable in compilations and composite work.

The second chapter of the first volume deals with primary reading. It contains a very striking mixture of the new and the old, of the good and the bad, in methods of primary reading. The opening paragraph contains the old error that it is the business of the children in the first three grades to learn to read in order that they may be able to get thought thereafter. "Reading is the most important study with which the child has to deal in the first three years of his school life. The art of reading once mastered, all literature is within his reach, and the pupil passes at once from the dependent to the independent stage; hence it is of vital importance to him that his teacher be skilled in methods that will enable him to learn rapidly with the least expenditure of time and nervous force."

We have discussed elsewhere the falsity of this viewpoint. There is no time in the whole school period in which the child is in such urgent need of wholesome fundamental thought-material as during the first three years. On the seed-truths which are planted and nourished into life during those years must depend, in large measure, the harvest which will be reaped in mature life.

The stories and the thought-material suggested by Miss Black are not only devoid of those salient characteristics demanded by the ideals of Catholic education, but they are

frequently unwholesome, though not offensive on the surface. Evidently, the thought-content is, in the author's mind, of very secondary consideration; and there is no attempt whatever at unity or organization in the thought-material. A number of different readers should be used, and those having the easier words and sentences should be used first. Much reading with sharp contrast in content and form is the thing desired. Evidently, facility in word-recognition and sentence-forms is the only object worth considering in the mind of this principal and critic teacher.

The same inconsistency is to be observed in the methods advocated. "Various methods have been employed for teaching beginners to read. Some of these, especially the alphabet method, are of historic interest only. The methods now in use include the best features of a number of methods, such as the word method, the phonic method, the sentence method, etc. While each of these is briefly discussed in the following pages, no one of them is recommended to the exclusion of the others. The ingenious teacher will find something good in all, and from a study of them will construct a method of her own which she can use more successfully than any text-book method."

Miss Black's pages amply sustain this promise of hodge-podge methods and evince either complete ignorance of the underlying principles of the methods in question or a desire to court favor with the various schools. Consistency with any one of the methods might give results worth while, but an acceptance of conflicting and contradictory practices can leave little hope for worthy results.

Chapter V of the same volume deals with primary language and exhibits a striking contrast to Miss Black's chapter. The opening paragraph is a clear statement of a fundamental principle of the utmost importance. "Language was invented because of the need to express thoughts and emotions and to preserve records for convenient reference. It follows, then, that the early work in language teaching should arouse thoughts and inspire emotions such as will stimulate heart

and brain and place the child where he will want to ask questions or to utter spontaneous exclamations, statements, or commands. When any form of the sentence bursts from the child because he has gained a new thought or emotion and feels the need of expression, the teacher may be sure that interest is at white heat, and that effective teaching may be done. Unless this point of contact between teacher and pupil is secured, the work is usually lip-service, a smatter of terms with the soul left out."

It would be difficult to find a better expression of this principle, and we would look far to find a more effective contradiction of it than in the work outlined for primary reading.

Miss Harris, throughout the chapter, fulfills the promise of the opening paragraph. Many of her paragraphs would prove valuable to all elementary teachers; as, for example: "The most fundamental thing in the teaching of English is not form but material. While the general aim of language is simply to express thought, it is essential that the child have something interesting about which he is to think and talk, as well as that he early form right habits in the use of correct English. Teachers now are trying to place their pupils where they talk or write because they have something to say—something they want to say—not because they have to say something. It is natural for the child to speak of the things in which he is interested—of his fellow-mates and the things in his environment. Things endowed with life and emotion more rapidly gain the child's interest, hold his attention, and call forth spontaneous expressions because they have awakened thought more rapidly and freely."

There is much in the chapter on story-telling, dramatization, games and songs that is commendable, but there is a noticeable absence of the thought-content suitable for Catholic children. The authors should not be blamed for this, since conditions in the public school render it well-nigh necessary to omit the religious elements which constitute by far the most valuable material for interesting a child, refining his imagination, for building his character, and for unifying his

outlook upon the world. There is little excuse, however, for such bad psychology as that upon which the music theory advocated rests. We quote from Volume I, page 432: "The song taught by imitation—the rote song—is the basis of the child's education in music. By this means the first musical sense is aroused. The child learns to hear tones and to imitate tones in melody. The songs not only arouse the musical sense, but, if properly selected and presented, they will quicken all the sensibilities and make the pupil a keener and more appreciative observer of all things."

Those who have seen the work in our Catholic schools which use the Catholic Education Music Course will have a vivid realization of the utter falsity of the statement just quoted. In this course rote songs are entirely absent. The child's voice is trained and placed and his ear cultivated by consistently following the visual symbols. The child's interest is held throughout, he is given the ability to express his thoughts and feelings in music with independence and without loss of interest. The second-grade children using this method have a far better command of musical expression than the eighth-grade children who begin with rote songs.

Enough has been said to show that the work before us may be used with profit by the intelligent, discriminating teacher, but its statements must not be accepted indiscriminately.

THOMAS EDWARD SHIELDS.

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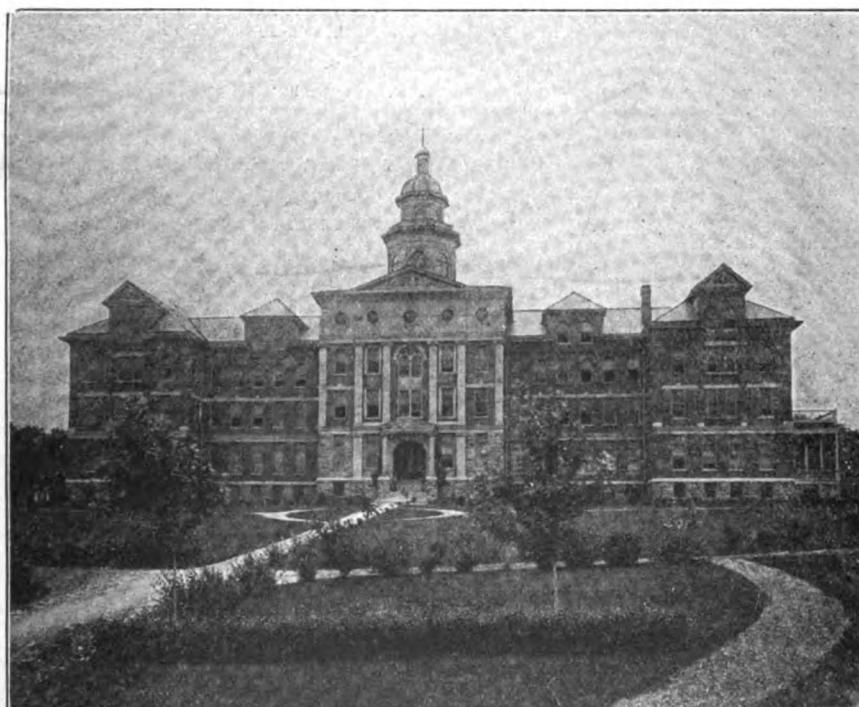
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